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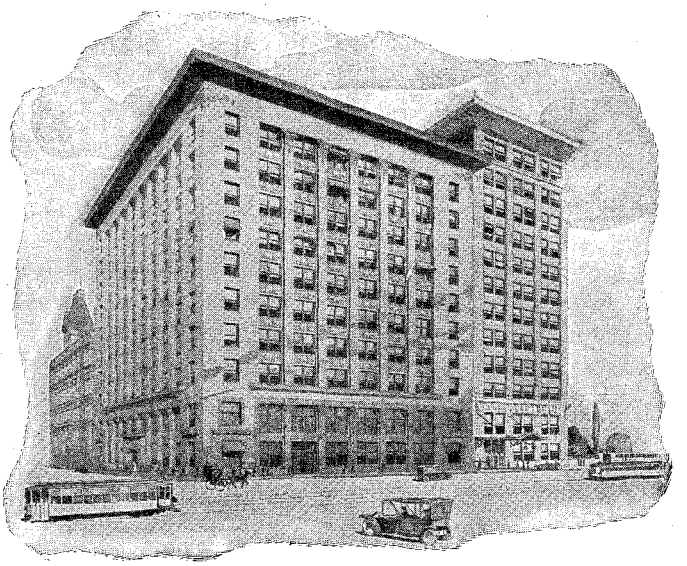

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# The Outlook

3 JULY, 1909

PUBLISHED WEEKLY BY THE OUTLOOK COMPANY, 287 FOURTH AVENUE, NEW YORK
LAWRENCE F. ABBOTT, PRESIDENT. WILLIAM B. HOWLAND, TREASURER. KARL V. S. HOWLAND, SECRETARY
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**WILLKOMMEN SAENGER!**

A few days ago there was a commotion on Fourth Avenue, New York. A small crowd of people rushed toward a street corner. Two men, jumping from an automobile before it had fairly stopped, joined the hurrying crowd; and the chauffeur, after giving a twist and a turn to his machine, followed. Had there been an accident? A casual passer-by turned aside to discover. As he approached the street corner he learned what had drawn these people to that spot. Issuing from the door of a café came the sound of men's voices in song. On the adjacent window were some flags draped about the motto, "Willkommen Saenger," "Welcome, Singers." He then recalled that this was the time of the great Saengerfest. There was perhaps some financial sentiment behind that motto. At such a place singers foster trade. Yet that motto had a larger meaning. These singers are a very welcome addition to this land of ours. For the most part German in birth or parentage, they have an inheritance which, without impoverishing themselves, they can share and are sharing with their fellow-Americans. This National Saengerfest is a periodical meeting of an organization of singing societies, composed wholly of men, from a number of Eastern cities. Although on the musical programme of this Saengerfest there are concerts in which an orchestra, soloists, and women's choruses assist, the distinctive feature of the five days' programme is a series of song contests. The societies are grouped into classes, and for the best chorus in each class there is a prize. Chief of all is the "Kaiserpreis," a statuette offered by the German Emperor. At the last festival, held three years ago. at Newark, this most highly coveted prize was won by a chorus from Wilkes-Barre. It is an interesting fact that only a minority of the members of this chorus bear German names, and that many of the rest are Welsh miners. This year the chief prize was divided between a chorus from Philadelphia and one from New York. The contests are similar in character and spirit, as they are related by descent, to those early German contests which Wagner celebrated in the most tuneful and artistic of his music dramas, "Die Meistersinger." On the great extemporized platform in Madison Square Garden one after another of these choruses filed forth, grouped itself into a semicircle, and, under the leadership of its *Dirigent*, sang the stipulated *Preislied*. Not far in front of the platform stood a high screen, behind which sat five judges. Without being able to tell the identity of the chorus that was singing, each of these judges scored the chorus on some point of technical excellence: intonation, precision, diction, phrasing, conductor's interpretation. On Tuesday afternoon, last week, when the societies of the first, second, and third class competed, the heat was intense. Yet that great hall held thousands who had gathered there to follow the progress of the competition. Big, burly men, such as one would expect to see at a ball-game or a horse-race, sat there, with their coats off, intently listening and comparing notes. It is noteworthy, as illustrating the musical intelligence and knowledge of that audience, that in at least one competition the chorus that won the prize was the one which that audience, without an instant's hesitation, selected for their special approbation by unmistakably enthusiastic applause. We Americans are a fortunate people. We are gathering from all lands qualities of mind and heart. Many an incoming alien brings with him, not only hands with which to labor and by which he will add to the material wealth of the



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United States, but also powers of appreciation and skill in some kind of beauty which will add to the immaterial wealth of the Nation. No riches which any people bring here are more needed than those that come from the hearts and the minds of the Germans. The happy tribute to them which Governor Hughes paid in his address at the Saengerfest evoked applause, not merely because it was complimentary, but because it was true. The whole American people would be a happier and a more efficient people if they could all learn from the Germans the power to delight in musical beauty and in musical skill.

THE BATTLE OF THE JARGONS

The Rev. George Burman Foster, Professor of the Philosophy of Religion in the University of Chicago, has been expelled from the Baptist Ministers' Conference of Chicago, to which he belonged. The hostility to Professor Foster arose on the publication of his book on "The Finality of the Christian Religion," and was recently renewed by the publication this year of his book entitled "The Function of Religion in Man's Struggle for Existence." The head of the opponents of Professor Foster is a Baptist minister, the Rev. Johnston Myers. The charges which were brought against Professor Foster began with the accusation that he was an atheist, and, by a gradual crescendo, culminated in the accusation that he was a Unitarian. Only Professor Foster's accusers and men who use words as they do are capable of understanding how a man can be at the same time a believer in one God and believer in none. The fact appears to be that Professor Foster's chief offense is that he does not use the jargon of the traditional theologian. That offense is intensified by the fact that Professor Foster does use the jargon of the psychological laboratory. The purpose that he has in the writing of his latest book is of the best. He has seen young people who are seekers after truth, and have found one way to truth in scientific studies, outgrow the traditional faith of the Church and abandon the Church itself. He has noted their scorn of insincerity and sophistication. His sympathies are with them, and he has tried to cleave "to the sunnier side of doubt." A man who undertakes to write for such readers ought to write with clarity and with care; but Professor Foster has written with neither. When, for instance, he speaks of the soul as "evaluating the impressions which orient it concerning the 'outside world,'" he indulges in a jargon which is far from clear to the ordinary intelligent reader; and what he has said in the context does not, unfortunately, make his meaning any clearer. So much for clarity. As for care, his own acknowledgment that "the book has been dashed off at white heat in about thirty days, as a sort of 'by-product' of a more difficult task," is well confirmed by the book itself. We do not see, however, what right one jargon has over the other except the right of a majority. Some day the psychological jargon may be in the ascendant. It is unfortunate that the meeting which resulted in the expulsion of Professor Foster was accompanied by such emotional heat that opportunity was given to the newspapers to represent it as being outrageously disorderly. One newspaper described the meeting as having opened and ended with prayer, and as being interspersed with cat-calls, hisses, personal attacks, charges of untruthfulness, retractions, and apologies. The whole occurrence has been discreditable to the Baptist ministers of Chicago. In the meantime it must not be forgotten that the great mass of ministers in this country, disregarding and ignoring this controversy over the *patois* to be used when people say "Lord, Lord," are quietly and as best they can doing the will of Him that sent them.

THE LESSONS OF A CRIME

The Outlook does not propose to give the details of the revolting murder of a young girl in the room of a Chinaman in New York City last week; the sensational newspapers have fed their readers to the full with all the horrors connected with this crime; but there are three or four things that ought to be said with emphasis. This is not a racial crime, and it would be in the last degree unjust and unintelligent to allow it to prejudice people against the Chinese as a class. Races

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are not criminal; men are. The Chinese Government has taken the unprecedented step of issuing a letter through the Embassy at Washington instructing all Chinese consuls, the principal Chinese merchants, and the leaders of the several "tongs" to call together all Chinese in their neighborhoods and in the name of the Imperial Government declare that China is disgraced by the crime, and that all Chinamen who have the good name of China at heart must assist in bringing the murderer to justice; and declaring also that the Government proposes to offer a reward for the arrest and conviction of the criminal. Second, this tragedy ought not to discredit in any way missionary work among the Chinese. There is a Judas in every band of disciples. There are hypocrites in every group of people who profess devotion to any faith, creed, or cause. It is just as well to remember, when this sham Christian Chinaman is in mind, the many thousand Chinamen who died during the Boxer rebellion for the Christian faith at the hands of their infuriated countrymen. But this deplorable incident ought to make clear the great impropriety of allowing young girls to teach adult Chinamen. Nothing could be more injudicious, for reasons which need not be stated here. In the third place, The Outlook protests again against the outrageous sytem of extra-legal examination which is known as the third degree. A Chinaman arrested for possible complicity in the crime was taken in hand by the police and officers in the District Attorney's office and subjected to what is called a "grilling." He was, if reports are to be trusted, prevented from sleeping. Accusations of complicity were brought against him, a fire of questions was directed at him, he was unrepresented by counsel, he was in a state of nervous exhaustion. He may have been a bloodthirsty wretch; but the treatment given him was in violation of every Anglo-Saxon instinct of justice and legal procedure. A number of years ago an eminent American jurist was present in a court-room in China when a witness refused to testify in accordance with the desires of the prosecuting officer. He was thereupon pulled up to the ceiling by his thumbs and remained suspended until he decided to become a complaisant witness. One of the worst forms of torture in the old days in China was putting men in bamboo cages and preventing them from sleeping. This we call barbarous, and hold up our hands in horror at the atrocity of it. But the treatment of the young Chinaman in New York City has very much the same aspects of cruelty. It was extra-legal, extra-judicial, and altogether outside the limits of civilized usage.

THE BILLBOARD IN CALIFORNIA

It will be remembered that The Outlook commented some time ago upon Judge Welch's decision that the ordinance of the town of East San José, California, which definitely prohibited the erection of advertising signs in that residential community, except as they advertised articles sold on the premises, was constitutional. In a decision recently made, following an appeal to the California Supreme Court, that tribunal reverses Judge Welch's decision, while confirming the underlying principle upon which it rested—that where "billboards constituted a public nuisance, a court of equity would refuse any writ designed to perpetuate their maintenance, regardless of the validity of the ordinance under which defendants assume to proceed." Evidently the case was not so presented to the Supreme Court as to prove satisfactorily that the billboards of which the town of East San José was seeking to rid itself were a nuisance in the eyes of the law, and the case rested upon the right of the town to pass a prohibitive law within its legislative functions. Concerning this, Judge Sloss says: "We are not here, however, concerned with the extent to which the legislative power may, in the effort to protect the public safety or morals, regulate the manner of erecting or using billboards. The ordinance in question does not attempt such regulation, but undertakes to absolutely forbid the erection or maintenance of any billboard for advertising purposes. We have no doubt that this sweeping prohibition was beyond the power of the town trustees." In another recent California case the city of Los Angeles is restrained from its endeavor to make billboards pay a small share of municipal taxation,

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through the operation of a defectively drawn law. But Judge Bordwell, in regretfully declaring the law unconstitutional, used these significant words: "It cannot be denied that billboards themselves are unattractive, and that in fact they do materially mar the general beauty of the city, being positively shocking to the educated æsthetic sense, shaming both the advertiser and the designer."

THE BILLBOARD IN GENERAL

While these California decisions show tactical victories for the billboard men, there can be no doubt that the continuance of unrestrained outdoor advertising is being attacked with increasing vigor. During the last six months proposed enactments designed to restrict the growing offense have been introduced in the Legislatures of Rhode Island, Massachusetts, New York, Pennsylvania, New Jersey, Ohio, Illinois, and Minnesota, and there is pending in the Sixty-first Congress a proposition to tax billboards used in inter-State commerce. Vigorous efforts to control the nuisance have within a few months been instituted in Chattanooga, Cleveland, St. Louis, Seattle, Pittsburgh, Buffalo, Hartford, Cincinnati, Albany, Haverhill, Providence, Newark, and a score or more smaller communities. In New York City the decision of the Supreme Court prohibiting the Fifth Avenue stages from carrying advertising has been confirmed by the Court of Appeals, and a sign company has been forced to cease intruding upon the city's highways at the Parker Building. In Wilkes-Barre, Pennsylvania, an ordinance seeking to protect school-houses, churches, and parks by keeping billboards five hundred feet away from them is being fought in the courts by the sign men. In Washington billboards are to be restrained by police censorship of all posters. The General Federation of Women's Clubs, including representatives of millions of purchasing women, has declared against the abuses of outdoor advertising.

THE BILLBOARD REMEDY

Of especial significance is the Kansas City situation. The able attorney of that city, Mr. Meservey, had inserted in the new charter a provision permitting the taking by the public of the advertising rights upon any property in the same manner as other property is taken, with compensation to the owners. Residents in any section may by petition have this right exercised, and the billboards permanently removed. As yet the National bill-posters' organization has not attempted to fight this provision of the city charter. In Cincinnati it has bitterly contested the insertion in that city's new building code of provisions establishing moderate regulation of billboard privileges. Indeed, it may be assumed as axiomatic that the billboard men will fight any law, however reasonable, which attempts to restrain or to tax them or to keep them from intruding upon churches, schools, homes, or parks. Considering this unwillingness of the billboard firms to submit to any restraint, it would seem that one remedy for these advertising excesses will lie in the perception by the more acute advertisers of the bad business policy of endeavoring to secure favorable purchasing attention from possible customers by using a means of publicity so questionable in efficacy and so unquestionably irritating to many. And this conclusion should be forced upon them by an enlightened and aroused public opinion.

THE SUPPLEMENT AGAIN

The action of the Boston Herald in abandoning the so-called comic supplement was warmly commended in The Outlook several months ago, not only as a piece of sound editorial judgment, but as a good stroke of business, and now, eight months after the supplement has ceased to be sent out from the Herald office, that journal makes the following statement:

> Eight months ago the Herald abandoned its comic supplements in recognition of growing dissatisfaction. It had no difficulty in finding substitutes for its colored pages. Not only has the abandonment of the comics been praised by social and other organizations, and by individuals whose interest is general, but the approval from the homes into which the Sunday Herald enters has been the most convincing evidence that a colored comic is not essential even to the amusements of the children. It is an unfortunate estimate of the American people that assumes that the grosser and the lower is the most popular. We believe it worth while to

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recognize a different standard of popularity. The demand for the "comic" is overestimated.

This statement is important as throwing light on two current fallacies: that the public wants cheap, flashy, vulgar pictures and text; and that better art or better text cannot be had as substitutes for those now commonly printed. The Herald reports that approval of its course has come especially from the homes in which the comic supplement had been declared by its friends to be a necessity. The plea put forward by all those who pander to the taste of the public instead of trying to lead it, or even to meet it on its higher levels, is itself a confession. The public does not want vulgar things. There is a vulgar vein in a good many people to which appeal can be made, but there are better things in these people to which finer things will appeal with even more force. The so-called comic supplement, as at present issued, is a device to coin money as rapidly and with as little trouble as possible. The public does not want it; for the public wants its children to be decently educated; it does not want them to be vulgarized in taste, manners, and ideals. A little more editorial energy, a little lifting of editorial standards, a little sense of editorial responsibility, and possibly the expenditure of a little more money, will substitute for the present indefensible vulgarity of the so-called comic supplement decent drawing and decent text.

AN EXAMINATION IN DIPLOMACY

During the past two years candidates for appointment to our consular service have been compelled to submit to an examination. This rule, we are glad to say, has now been adopted in the diplomatic service. Secretary Knox and Assistant Secretary Wilson deserve credit, not only for instituting the examination, but also for enlarging its scope. The first examination of candidates for appointment to the minor posts in the diplomatic service was recently held. The candidates were compelled to submit first to a physical examination. It has not infrequently happened that candidates fitted in other respects to represent our country in the Far East or in South America, for instance, with credit, have found, on arriving at their posts, that climatic or other causes have rendered them physically unfit. To ascertain this beforehand would have been a saving of time, money, patience, and endeavor. The examination, which was planned and conducted by Mr. Wilson, was therefore directed to that end. In the second place, the examination covered such subjects as a candidate would naturally be expected to possess; and for those who have successfully passed the test there is to be a further course of instruction in our foreign relations, international law, the science of government, the rights of aliens, the political and commercial relations of America with particular regions, etc. Officials in the Department of State and members of the Diplomatic and Consular Corps are among the instructors. Finally, there is an examination in manners. American manners are not always the best in the world, and an examination serves to bring out those crudities or affectations which stand in the way of a diplomat's success.

MUNICIPAL FORESTS

At the initiative of the American Civic Association, Pennsylvania has established a precedent which other States should follow. The Pennsylvania Legislature has passed an act permitting the cities of the State to establish municipal forests. The German municipal forests have proved to be important sources of municipal revenue. They tend greatly to reduce the burden of municipal taxation. In Pennsylvania many townships, boroughs, and cities are so located that it would be expedient for them to possess tracts of land to be used for the purposes of municipal forests. In many instances these would conserve and protect the water supply. They would promote the healthfulness of the municipalities and would yield revenue. The Act gives cities, boroughs, and townships (of the first class) authority to acquire, by purchase, gift, or lease, either forested areas or areas suitable for forestry. Such lands may be either within or outside of the municipal areas. Funds to pay for the lands so acquired may be derived either from current revenue or from bond issues. Before any land is purchased under the proposed Pennsylvania law, the

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approval of the land selected must be secured from the State Commissioner of Forestry. After the land has been acquired, the Commissioner will be notified, whereupon it will be his duty to make rules for the government and administration of the forestry areas. Such rules will be published by the municipality, and it will be compulsory upon the municipality to follow them in its administration of the forestry areas. We are thus at last following the example of Germany. The city of Baden alone owns over ten thousand acres, from which it derives a net income of $6.25 per acre. The city of Freiburg owns over eight thousand acres and the city of Heidelberg nearly seven thousand. The benefit is even greater to the villages. Take Aufen, for instance, with only 220 inhabitants but with 163 acres of timberland. Not only does this give two thousand board feet of firewood to each citizen, but the amount sold nets a sum sufficient for all expenses of the little community.

FREDERIC DE MARTENS

Last week, at St. Petersburg, there died a man who has been a real force in International Law. We think too often of Russians as lacking scholarship. We must revise this opinion. Not only have Russian universities been turning out men of mark, but the universities of Europe, especially of Germany, have a larger contingent from Russia than from any other country. Among Russians of wide culture Frederic de Martens was a good example. Born at Pernau, in the Russian Baltic Provinces, in 1845, he studied law at the Universities of St. Petersburg, Vienna, Heidelberg, and Leipsic. He received honorary degrees from many universities—Russian, English, American. Entering the office of the Chancellor of the Russian Empire, he represented that official at the subsequent international gatherings at Brussels, Paris, The Hague, Geneva, and Vienna. His services were most prominent and valuable at the two Hague Peace Conferences. In this country he was best known because of his service as Counselor to the Russian Embassy at the Portsmouth Peace Conference in 1905. But to students of International Law his most distinguished services were rendered as arbitrator in a number of international disputes. He was an arbitrator in the Great Britain-Venezuela dispute, in those between France and England, England and Holland, and the United States and Mexico. The decision in the first arbitration—that of the frontier between Venezuela and British Guiana—was against Venezuela. Many Latin-Americans regarded it as partial, and there was censure of Martens, the umpire. He was wont to say: "During all my life I have had the courage of my convictions, and have frankly said what I think good for truth and a friendly understanding between men. Well, that is seldom good for the man who is doing it!" In the frontier dispute between Great Britain and Venezuela, Martens was the umpire, not the sole arbitrator. In 1898 the United States, acting for Venezuela, had established a Court of Arbitration, and named as arbitrators Chief Justice Fuller and Justice Brewer. Great Britain appointed Lord Russell and Mr. Collins. An umpire and chairman was necessary, and the four gentlemen elected Martens. The tribunal sat at Paris in 1899, and its verdict was *unanimous*. At the Portsmouth Peace Conference, in 1905, Martens was a very tower of strength in contending against the payment of any war indemnity by Russia to Japan. He declared that no precedent existed for such payment by a country whose territory was not occupied in whole or in part by the enemy. "Russia," he would say, "is not crushed; she is not on her knees begging for peace. She wants peace, but she could go on fighting for years. Japan has not even approached the true Russian frontier. Besides," he added, "should Russia consent to pay tribute to Japan, it would be Russia's political death. All the Powers would understand that we accepted President Roosevelt's proposition, not because we were desirous of an honorable peace, but because our power had been annihilated and we had come to recognize the impossibility of continuing the war. It would mean a public confession that Russia is at Portsmouth helplessly kneeling before Japan. We are in no such position.... In our whole history we never paid a cent of tribute to a foreign Power;

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not even at the time of our worst defeats under Peter the Great, when a large portion of our country was in the hands of invaders." Russia's escape from the imposition of an indemnity to Japan was largely due to Martens's resistance and resourcefulness of argument. Few foreign diplomats and students of International Law have enjoyed so wide an acquaintance, and the quiet, kindly, gentlemanly Russian statesman will be missed in many a country. His students during his nearly forty years of service as Professor of International Law at St. Petersburg have spread his views abroad, and they have been further disseminated by his many books, and especially by a notable treatise on International Law, translated into a dozen languages. Russian scholarship and the arbitral settlement of international disputes have received impetus from the efficient work, both as counselor and judge, of Frederic de Martens.

AMERICAN INFLUENCE IN CHINA

The last few weeks have witnessed an important and aggressive advance in American influence in China. In 1904 our Minister at Peking, Mr. Conger, concluded an agreement with the Chinese Government by which, in issues of loans for the Szechuen Railway, the American Government should have an opportunity of subscription. In March of the present year the Chinese Government concluded a loan for the building of this railway, the lenders being England, France, and Germany. Up to that time American capital had been somewhat timid as regards investments in China. This has been regretted by those who are convinced that American influence, both commercial and political, would be greatly enhanced if the lenders of money to China were not alone those Powers which have been suspected of intentions to lessen Chinese integrity, territorial, administrative, or commercial. If America were also to be represented, China would have one foreign creditor whom no one could suspect of having ulterior motives. Although the protocol for the new loan of $27,500,000 was signed, the loan had not yet received the final sanction of the Peking Government. On the formal announcement by our Department of State that American capitalists were ready to subscribe to this loan and that it had the Department's approval, the situation at Peking was instantly changed. The sanction of the previous agreement was withheld. The event is thus a triumph for Secretary Knox and the present Administration. Even if Americans should not secure any of the loan, much good will have been done by the present negotiations. They indicate the deep interest of America in the Chinese situation generally, in certain proposed railways particularly, as well as in the direct benefit to American commerce and to international relations by the formation of a powerful and responsible American financial group to enter the important field of general investment in China. America justly demands an opportunity to share with other great nations the privilege of contributing both money and influence in building up the new Chinese Empire.

THE FAR-REACHING ENGLISH CHILDREN'S CODE

The Children's Code in England, which had its beginning in the middle years of the nineteenth century, when Parliament first provided for the establishment of reformatory schools, received an important addition in the session of 1908. The new law, which is officially described as the Children's Act, went into operation at the beginning of April. It contains no fewer than 134 sections, and makes many new and remarkable extensions of the law in the interest of children and young persons. Eleven of the sections are for the protection of the life of infants—chiefly for the protection of those unwanted children who find their way into the hands of baby-farmers. These clauses extend and make more drastic the Infants' Life Protection Act of 1897, particularly as regards the regular inspection by municipal officers of the houses in which these children are received. Any person other than a relative of a child who undertakes the care and custody of a child up to seven years of age, for payment, for a longer period than forty-eight hours, must give notice to the local authorities, who will thereafter appoint a suitable person to visit the house where the child is kept, in order to see that the child is being properly treated, and to give any necessary advice as to its nursing and

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maintenance. Sanction in writing to receive and care for children for payment must be obtained from the local authority; and under the new law it must be withheld from persons from whose custody a child has been removed for non-compliance with the law, from persons whose homes are dangerous and insanitary, and also from persons who have been convicted of cruelty to children. Children coming within these provisions can also be removed from premises which are overcrowded, dangerous, or insanitary, and also from the custody of any person who, by reason of negligence, ignorance, inebriety, immorality, criminal conduct, or other similar cause, is unfit to have the care of children. Another of these sections makes it unlawful for persons authorized to have the care of infants to insure or attempt to insure the life of an infant committed to their charge. Offenses against these sections may be punished with imprisonment for a term not exceeding six months or by a fine not exceeding twenty pounds. In the section of the Act intended to prevent willful assaults on children or young persons by men or women responsible for their care, and to prevent ill-treatment, neglect, abandonment, or exposure, such offenses are made misdemeanors; and on conviction the punishment is to be a fine not exceeding a hundred pounds, or, in default of payment or in addition thereto, imprisonment, with or without hard labor, for a term not exceeding two years. In this part of the Act there is also a section which provides that where it is proved that the death of an infant under three years of age was caused by suffocation while the infant was in bed with some other person over sixteen years of age, and that the other person was at the time of going to bed under the influence of drink, the other person shall be deemed to have neglected the infant and become liable to the penalty attending conviction for neglect or abandonment. One division of the Act has an interesting history. It is that which makes it illegal for children to be admitted into public-houses. Originally these clauses formed part of Mr. Asquith's Licensing Bill of 1908—the bill for the reform of the licensing system which was summarily rejected by the House of Lords at the instance of the Marquis of Lansdowne, Mr. Balfour's colleague in the leadership of the Tory party. The Children's Bill was awaiting its stages in the House of Lords when the Licensing Bill was thrown out. The bishops and other members of the Lords realized that the section concerning children and public-houses was of much social value, and also of a non-contentious character; and when the Children's Bill came before the Lords in committee it was transferred to it and became part of the new Children's Code. This section makes it an offense to give intoxicating liquor to children under five years of age, and excludes all children under fourteen from licensed premises. Six of the sections are aimed at juvenile smoking, and impose penalties up to ten pounds on persons who sell to boys apparently under sixteen cigarettes or cigarette papers, or smoking mixtures that can be used in making cigarettes. One of the most remarkable of these sections is that which gives authority to a constable or park-keeper to seize cigarettes in the possession of boys, and to search boys whom they may suspect of cigarette-smoking. The Act in full would extend to forty pages of The Outlook. Only its more outstanding provisions have been summarized here; but enough has been included in this survey to show the far-reaching effects of the most important measure concerning children which was ever passed by the British Parliament. In view of the movement on behalf of better State laws regarding children, and of a children's bureau in the United States Government, this law may be suggestive to American legislators.

THE CRETAN CRISIS

One result of the readjustment of relations after the war between Turkey and Greece in 1897 was the placing of the affairs of the island of Crete in the hands of four great Powers—France, Russia, Italy, and England—and Crete, which had been the center of disorder and a source of disorder in European relations for decades past, has been out of practical politics. About the first of July, however, under the agreement made twelve years ago, Crete was to be evacuated of the forces of the Powers in whose hands the govern-

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ment of the country has been for twelve years past, and the Powers are apparently decided to fulfill their agreement. The sovereignty of the island is still formally in the hands of the Turk, and Turkey will certainly insist on retaining the island as a part of her empire. She is likely to concede a considerable degree of self-government, but she will insist that the title to the island remain in her name. The terms of the agreement, literally construed, will probably support this claim, and, if they are carried out, compel the Powers to surrender the island to Turkish rule. Since the agreement was made there has been a revolution in Turkish affairs, and a new spirit has come into the Turkish Government; but the present Ministry, it is reported, will insist upon the rights of Turkey under the agreement, and make a formal protest to the Powers if the agreement is not literally carried out on their part. On the other hand, the Cretans have a definite programme of annexation to Greece. They have declared as subjects of Greece, and they propose to elect members to the Athenian Parliament, and send them to sit in Parliament whether Greece agrees or not. Behind them, it is reported, is a popular desire and determination of passionate intensity. In Greece itself there is immense sympathy with the Cretan desire to belong to Greece and not to Turkey. The Government at Athens will be put in the trying position of provoking public discontent, and possibly a sharp crisis in affairs if it refuses to fall in with the desires of the Cretans; or, if it accepts Crete, of angering Turkey and facing the possibility of European complications. If the matter is left entirely to Greece and Turkey, there might be another war between the two countries which would be not only untimely but most disastrous. If the forces of the Powers remain in possession of Crete, Turkey would be glad and Greece would be angry. Meanwhile, a further complication in the situation may be caused by the attitude of Germany, which is not a party to the agreement, but which, it is reported, shows a very lively interest in the outlook. Altogether, the situation is one which requires the most diplomatic handling and a spirit of international fair play.

SOCIAL UNREST IN JAPAN

In Japan of late social problems have been pressing to the front with unwonted persistency. There is an atmosphere of suspense oppressive to the masses and blighting to trade and industry. The classes most affected are working themselves into a condition of incipient unrest. The present high cost of living without any corresponding increase of wages has resulted in a general depression in commerce and industry and the high taxation arising out of national indebtedness. A thoroughly informed correspondent of The Outlook in Japan summarizes the situation for its readers as follows: What are known as the three "bad taxes" have, in various sections of the Empire, lately become the ground of marked disquietude and emphatic protest to the Government. These taxes, which represent imposts on textiles, transportation, and salt, directly and adversely bear upon the less financially competent classes of the community; and as these comprise the vast majority of the population, the disaffection naturally is widespread. Against the tax on textiles the weavers of the country have been up in arms for some time. Recently their mass-meetings in resentment against what they regard as an oppressive restriction on their industry have attracted the serious attention of the authorities. Crowding into the capital in great numbers, they were controlled only with difficulty by the police. Audiences with the Prime Minister and other political magnates were demanded and received, and the extent of sympathy won from citizens generally seems to have been considerable. To emphasize their complaints, and to form an additional protest against the present restriction on immigration to the United States, they have placed the Government in a slightly awkward position by refusing to send exhibits to the Alaska-Yukon-Pacific Exposition at Seattle, Washington; and representing, as they do, the great silk-weaving interests of the nation, this determination will be a serious injustice to one of Japan's most important industries, and injuriously react upon the weavers themselves. There is no doubt that the disaffection of the weavers is but an echo of the popular feeling; for from the number

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of indignation meetings recently convened in various parts of the country to memorialize the Government with regard to oppressive taxation, it is clear that the nation is unanimously in favor of abolishing the objectionable taxes. But the Government declares that it is impossible to make any change in its present system of excise and keep the finances of the Empire in a satisfactory condition. Hence the measure introduced into the Diet for the removal of the three "bad taxes" met with discomfiture at the hands of the bureaucracy.

A COMPLEX SITUATION

The general depression in trade from which Japan has now been suffering for nearly two years has very seriously interfered with manufacturing industries, and the adverse results are being felt in all directions. To add to the complexity of the situation, China, which is usually depended upon to purchase more than ninety per cent of Japan's cotton exports, has, owing to the fall in silver and the severe reverses suffered from floods, decreased her imports of cotton fabrics and yarns to an extent that has almost paralyzed the Japanese industry. The unrest in India has similarly affected Japan's export of cotton and other goods to that country. The recent Imperial Rescript exhorting to habits of thrift and frugality has had such an effect in checking extravagant expenditure that those dealing in the luxuries of life have suffered an alarming decrease in trade, and are now loudly protesting that the motives of the Imperial pronouncement have been misunderstood. For the sake of encouraging an improvement of business, the governors of provinces have been advised to notify the people generally that his Majesty did not mean the Rescript to be so literally interpreted. It is a question, however, whether the curtailment of general expenditure among the masses is not rather the result of pecuniary necessity than of any over-scrupulous display of loyalty in deference to the Imperial behest. This probability is somewhat borne out by the fact that the business of pawnbrokerage has of late increased at an unprecedented rate; and economists are disposed to regard this as an indication of the growing poverty of the masses. Japan has, it is true, a considerable number of those who are of independent means, and no doubt any inducement they receive to spend money in the way of luxury is supposed to be good for general business. Matters will hardly be improved in the direction of quieting the present unrest by the Government's proposal to still further increase the duty on imported cereals and foodstuffs. This move will perhaps help the agricultural classes somewhat, but it will also increase yet more the expenses of living for the vast majority of the people, and demand an increase of wages that will be most unwelcome to employers. Those likely to suffer most severely from any rise in the price of food are the petty officials and servants of the Government itself, whose income, at any time quite meager, has yet, in spite of the increased cost of living, not changed for the past decade or more. Though the dissatisfaction of the masses was somewhat allayed by the Government's recent retrenchment in annual outlay to the extent of more than one hundred million yen, yet the general consciousness of the nation that an enormous proportion of the revenues of the State still go into naval and military expansion and upkeep, to the impoverishment of education and productive enterprise, tends to exaggerate the discontent of the proletariat, which, on account of its exclusion from the franchise, is all the more susceptible to agitation. The difficulty is not altogether because of scarcity of money; for the banks are full of deposits and the rate of interest is descending. But a fear of investment and a hesitancy toward enterprise seem to prevail. This sluggishness of specie circulation is doubtless due to the reaction against over-speculation and consequent financial disaster which followed upon the Government's colossal outlay for war purposes. The financiers of the nation are hopeful, however, that before long there will be a revival of confidence in circles of commerce and industry which will speedily restore the satisfaction which the masses demand. In this connection, of course, Japan is not independent of other countries. The monetary panic caused abroad by over-production and excessive exploitation of investment and speculation

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seriously affected the general prosperity of Japan; and it is only as Occidental business interests return to their normal conditions that Japan can expect a demand for those commodities that will resuscitate her industries. The present social and industrial disquietude in Japan is happily not fraught with any immediate danger to the permanent interests of the nation; it is, in fact, an indication of healthy avidity and ambition rather than of hostility and revolt, and much more to be welcomed than the stagnancy and indifference of the pre-Meiji era.

REWRITTEN HISTORY

Since Signor Ferrero left our shores, his lectures in Paris have tended to correct the European impression that Americans are given over to materialism and dollar-worship. Under a surface-show of much of this he found a vigorous idealism, education more fostered and its leaders in higher general esteem and influence than in Europe. Coincidentally with his return from America appeared the final volume of the remarkable work in which a century of Roman history is rewritten with a like reversal of current beliefs. His story of "The Republic of Augustus" (Putnam) gives good ground for his view that Rome was as yet no more than a republic of the Latin-American type. Augustus's fundamental aim was to restore to vigorous life the old republican régime, shattered and disorganized by a half-century of civil strife and war. His chief anxiety was "the economic and moral reorganization of the aristocratic family, the old source of republican strength, . . . the old school of generals and diplomatists who had conquered the empire." In vain did he induce the Senate to legislate for the restraint of luxury, the promotion of marriage, and the punishment of adultery. In vain he made himself a pattern of the simple and frugal life. In vain he spent his private fortune on public needs for which the wealthy would not bear taxation. In vain he attempted to revitalize the old religious spirit by reinstituting the sacred pageant commemorated forever by Horace's splendid centenary ode. The puritan party was overborne by the libertines. Ovid, "the poet of rakes and mistresses," was in the lead, and Augustus's only daughter, Julia, the victim of her adulterous vice and of his justice. The enervated aristocracy abandoned public duties, and piled responsibility more and more upon him, till at last, A.D. 13, the yea. before his death, to avoid governing the empire in his own name, he had to organize a small senatorial committee as his coadjutors. Yet, says Signor Ferrero, through his persistent struggling against the stream for his unrealizable ideal his republican idea of the State as belonging to the people—a *res publica*, the common property of all—took permanent root, and became his great legacy to the modern world. With this his consummation of his uncle Julius's greatest achievement, the conquest of Gaul, by making Gaul, as a bulwark of empire, "the Egypt of the West" in substantial resources, secured for Italy and Rome the central position needed for the unification of the empire by economic interests during the peaceful centuries that followed.

ARCHÆOLOGY AND ART IN ROME

In the fields of archæology and art Rome is continually becoming of increasing interest. The first field has lately been emphasized by the discovery of an Oriental temple on the slope of one of the Roman hills, namely, the Monte Gianicolo. The discovery is the more notable because it shows that Orientalism obtained a real foothold in Rome. According to the inscription on a slab of marble, the temple was built by a Roman named Gaionas towards the end of the reign of Marcus Aurelius; that is to say, not far from A.D. 180. The plan of the temple is somewhat unlike the Greek type. Three broad marble steps lead to a rectangular court. On either side are groups of chambers. On the temple's main axis are the remains of a brick altar, and close by a statue of the enthroned Jupiter was found, unmistakably representing the Oriental type of the god. Below the level of the court three strata of large jars, for water or oil, were unearthed. The jars were filled, however, with the remains of sacrifices, ashes, bones, money. A statue of Bacchus in almost perfect

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condition and showing traces of gilding was also found in the temple; the cult of Bacchus was of Thracian origin, reinforced with Oriental rites. The statue of a goddess in black marble also came to light, a hybrid type, showing both Egyptian and Greek characteristics, and below successive pavements a statue was unearthed of a woman swathed in mummy-cloths, presumably an idol connected with the worship of the hybrid goddess in black basalt. Most important of all, the "consecration stone," or altar of the temple, was found; it had been covered with stucco, frescoed in Egyptian colors, red, yellow, black, white. The solution of the problems presented by this temple involves the fundamental relations among the Egyptian, Syrian, and Greek cults in the days when, at Rome, Christianity was still counted as only one of several Oriental religions. Turning now to modern art, in 1911 the fiftieth anniversary of the proclamation of Rome as the national capital of modern Italy is to be celebrated by an international exhibit of art in the broadest interpretation of the word, for architecture, music, and the drama are all to be represented. The ground set apart for the exhibition lies just outside the walls of Rome, close to the Villa Borghese. There will be a central Italian building surrounded by smaller pavilions of the various nations. There are to be prizes offered in painting and sculpture of ten thousand dollars each, five prizes of two thousand dollars each, and six prizes of one thousand dollars each, the competitions to be open to all nations. In architecture there are to be three prizes for three types of dwellings. All these dwellings are to be finished and furnished as if for occupancy. The first plan is to provide for a luxurious house. The next is to be a house representative of the middle class. The third is to be a house for poorer folk. The dramatic section promises to be even more interesting and unique. It is to show the history of the drama from Æschylus and Euripides down to the miracle plays and masques of the Middle Ages, and so on to the present day, by representatives of great plays of all nations, to be given in their own languages and by their own actors. The art of music is to have a similar historical review.

MEDIÆVAL CITY BUILDING

The recent conference on city planning makes it interesting to turn to the city planning of old time in general and of Italy in particular. In Professor Grandgent's illuminating introduction and notes to Dante's "Divina Commedia" (Heath) we learn that the Florence in which Dante lived was virtually an independent municipality, controlled by trade unions; that in manufactures and commerce she was a leader; that inrushing wealth and increasing magnificence made her a pleasing place of residence; that her public offices were numerous and the terms of service short, so that many citizens had a direct share in the management of affairs; that intense local pride, multifarious energy and enterprise, zest for politics and partisan rivalry kept the blood of her citizens hot. But—and here is the point—all her creative activities, whether material or intellectual, assumed an artistic form, in which delicacy and sobriety were allied to a dominant sense of harmony. The Florence of to-day was created then. The Siena of to-day was also created then. In the foremost century of her existence, the Dante century for Florence, Siena built her cathedral and city hall, and, as Professor Schevill says in his "Siena" (Scribners), adorned herself with fountains and encircled herself with walls and gates. Not only did the nobility and clergy of both Florence and Siena show vigor in the city planning, it was the work as well of the body of the common people, who had formed new industrial organizations. These accentuated that sense of harmony which has made Florence and Siena examples of city building for all time. As applied to our own day, it is true that we live in a more cosmopolitan age, that we have a more uniform civilization, that the purely national or provincial element in city building is not as prominent as it once was, that we can hardly reproduce one characteristic of the Gothic age, namely, "the flavor of the immediate soil." But the individual results "of the self-sufficiency of the early commonwealths" are no more evident than is their dominant sense of harmony in "the upbuilding of a home worthy, noble, and beautiful" through architecture and its subordinate arts.

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# HOW NOT TO REVISE THE TARIFF

Two conclusions must be drawn from the procedure of tariff-making in Washington: First, this is the last Tariff Bill that Congress should attempt to frame without the aid of a disinterested commission of experts. Second, never again should Congress attempt the task of revising the entire tariff system at one time. The first conclusion, we believe, is now generally accepted. No one can have followed the proceedings in the House and Senate without becoming convinced that both bodies were acting on insufficient information. Whatever may be said of the meaning of the tariff revision plank of the Republican platform, there can be no disputing its declaration for a revision based on the cost of production at home and abroad. Yet the managers of the bill have repeatedly been forced to admit that their data was meager, and that the word of producers had been accepted without verification. Repeatedly votes have been taken in the Senate on important items on which the lead of the Finance Committee has been followed blindly by Senators who had no means of knowing what the effect of their vote would be. In view of the platform pledge, it would naturally have been supposed that the Committee in charge would furnish the evidence on which their action was based. But it appeared in at least one conspicuous instance that the Committee had failed to take the time to examine important evidence submitted by a foreign Government. Senator La Follette, of Wisconsin, voiced a very general feeling when he said on the floor of the Senate: "This bill will bear upon the people of this country—ninety millions of them—either fairly or unfairly, justly or unjustly. I tell you it is of tremendous consequence what we do here each day. We pass a paragraph or a schedule, and it is driven in on me all the while that we do not know just how that is going to affect the people of our country. We do not know how much that is going to take out of the earnings or savings of this family or that family, and we ought to know." Without the aid of an expert commission such knowledge is impossible.

The second conclusion, that the entire tariff law ought not to be revised at one time, is a corollary of the first. The task is too vast. The Tariff Bill as it passed the House made a volume of three hundred pages. Many of the schedules are exceedingly complex. It is out of the question to have a thorough consideration of such a mass of material. No great industrial concern would ever think of letting its business go without supervision for ten years and then undertaking a general overhauling. But there is an additional reason why the tariff schedules should be disposed of piecemeal. A general revision gives too many opportunities to build up a community of interests. Senator Nelson, of Minnesota, told the truth when he said in a speech in the Senate: "Let us recognize the fact that with a tariff bill it is just as it is with a river and harbor bill. There is no use disguising it. You tickle me and I tickle you. You give us what we on the Pacific coast want for our lead ore and for our citrus fruit and we will tickle you people of New England and give you what you want on your cotton goods. . . . You come to the same basis as that of the river and harbor bill. You vote for my creeks, you vote for my harbors, you vote for my rivers, and I will vote for yours and shut my eyes and it is all right." In the House, New England Congressmen boasted to friends how they had traded votes against free lumber for votes in favor of free hides. This log-rolling, destructive to the interests of the whole country, would be much impeded if certain schedules should be taken up for revision this year and others next year, and still others the year following. If hides and leather were to be considered without reference to lumber, the chances for building up a trading combination would be greatly diminished. The schedules would be far more likely to be disposed of on their merits than they are under the existing arrangement. There is no good reason for revising the whole tariff by one tremendous spasm on the part of Congress. There is abundant reason for disposing of one subject at a time. The present performance of amateurish, haphazard legislation dominated by combinations of interests has not com-

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manded the confidence of the Nation. It ought not to be repeated.

## AID FROM THE ENEMY

Already the usefulness of the President's proposal of a corporation excise tax has been demonstrated. By this very simple suggestion the President has set the whole country discussing the evils incident to current corporate organization. Within a fortnight people who never thought of any of those evils except the most conspicuous have heard of all sorts of wrongs and inequities from—not the supporters of the tax, but its opponents!

Almost all the arguments against the corporation excise tax can be separated into two groups. There are those which turn upon the objection to any inspection of business; and there are those which turn upon the objection that the tax will rest upon business inequitably. Of course, most of the arguments raised against governmental inspection of corporations were raised against the inspection of banks and the inspection of railways. Now bankers are the readiest to acknowledge the value of such inspection to the banks themselves; and already railway officials are recognizing that inspection has been as emphatically valuable to the railways as to the public.

On the other line of argument, it has been said that the tax will bear inequitably because those businesses that have taken advantage of incorporation will have to pay and partnerships will not; that those corporations which are heavily bonded will bear a different burden from those that are not; that those which keep their accounts in one way will have an advantage over those which keep their accounts in another way; that corporations which evade the tax will profit over those which do not evade it. Virtually all these criticisms do not show defects in the tax, but rather reveal the haphazard method by which corporations are now organized and allowed to do business. The fact, for instance, that corporations now manipulate their accounts so as to conceal their true transactions is no objection to the tax; it is rather a reason for the tax, so that the Government may have power to enforce a better state of affairs.

It is the opponents of the bill that are furnishing the best arguments on its behalf; because it is they who for the first time are showing how deep set and significant are the present apparently superficial and technical inequalities in our present industrial system.

## SARAH ORNE JEWETT

Those who recall Sarah Orne Jewett on the threshold of her career can never forget the sweet serenity of her face, the beauty of her brow, the gentle truthfulness of her eye, the atmosphere of candor in which she lived, the harmony of keen observation, quiet sympathy, and poise of judgment which moved with her. The resemblance between her work and that of Jane Austen's has often been noted. Pressed too far, that resemblance dissolves into thin air; but superficially the two women had many things in common. Both were free from the blight of an over-developed literary consciousness; both met life and studied it, not so much on its highways as in its byways; both looked not only for the eccentricities and inconsistencies of character, but for its fundamental goodness, its saving sweetness, its normal expression of normal ambitions; and both found what they looked for. Born in a colonial house, of a cultivated New England parentage, the daughter of a country physician, and growing up among books in the quiet of a New England town, Miss Jewett expressed the spirit of the Pilgrims rather than that of the Puritans. Her vision of righteousness was merged in a larger view of life than fell to the lot of the Puritan, and was tempered by a sweetness and breadth of sympathy which made her the recorder, not only of the judgments expressed in character and fate, but of those qualities which redeem the hardness of life and modify its cruel fortunes. She loved her people:

"When I was perhaps fifteen," she said, "the first city boarders began to make their appearance near Berwick, and the way they misconstrued the country people and made game of their peculiarities fired me with indignation. I determined to teach the world that country people were not the awkward, ignorant set those persons seemed to think. I wanted the world to know their

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grand, simple lives; and, so far as I had a mission, when I first began to write, I think that was it."

A villager to the end of her life in her sense of the significance of local things, of the interest of local characters, of the happy intimacy which comes from unfolding out of the soil in which one's roots were planted, Miss Jewett was also a woman of the modern world. She had broadening and stimulating associations. She knew the Old World as well as the New; she had access to the ancient culture as well as sympathy with the modern intelligence and the modern spirit. She knew Boston, and Boston loved her; but there were doors across the Atlantic held open by hands equally friendly. Living for many years with Mrs. James T. Fields, in a house furnished, as Mr. James said in "The Bostonians," "with associations," the intimate friend of an American woman the fine quality of whose mind and the charm of whose talent are known to all readers of "Under the Olive," Miss Jewett's lines were cast in pleasant places; and until her illness, which was probably the result of a carriage accident, her career was one of quiet growth and singular prosperity. Her first story found its way into the Atlantic Monthly when she was only twenty years old. Her early novel, "Deephaven," was eagerly read by a public keen enough to appreciate its literary charm, its quick and faithful observation of life, and its delightful humor. Several long and many short stories represent Miss Jewett's literary work. In one of them, "A Country Doctor," she recalls her happy companionship with her father and the pleasant ways of rural life in a New England hamlet and about the New England countryside. All her stories were biographic in a sense that they reflected, not the story of the happenings of her individual life, but the happenings of that wider community life into which, through sympathy and insight, she entered so simply that she came to the very heart of it almost without consciousness of the fidelity of her record.

It was her happy fortune to describe the gentle side of New England life, and to leave behind her a social history of quite inestimable value in which the future generations will live again with the quiet women, sweet-tempered and resolute, the quiet men, hard-working, shrewd, and kindly, as well as the humorous and eccentric figures, who peopled the New England of a generation ago. She opened the door to colonial homes in which breathed the refinement of an earlier New England society; she conveyed the charm of the high breeding of that older society, its love of books, its simplicity and dignity. She had the key also to the farmhouses and the little houses by the sea; and into whatsoever home she went, it was never as an intruder, but always as an affectionate and sympathetic student of the men and women she loved. "A Marsh Island," "The Country of the Pointed Firs," "A Native of Winby, and Other Tales," "The Queen's Twin," and many another tale, long and short, not only constitute her contribution to American literature, but are a happy disclosure of her spirit. She was never infected by curiosity concerning morbid things; the passion for psychology which has brought confusion and weariness into art, and distorted and wasted many a talent, never touched her. She went her quiet way, as Jane Austen went hers; and when many a "big, bow-wow" book, to recall Scott's phrase, has been forgotten, her pure English, her fresh and faithful transcriptions from life, and her delightful humor will be remembered.

## JUSTICE AND THE JAIL

We wonder how many of our readers have ever seen the inside of a jail. The usual jocose significance attached to such a remark is now rather stale; but it originates in a condition of affairs that ought not to be. The notion that no one ever sees the inside of a jail except those who are detained there is only too nearly true. The ordinary community is ignorant of those places of detention which it itself maintains.

There are several reasons for this. In the first place, the ordinary citizen who is fairly law-abiding never has occasion to visit a jail. No private or public interest draws him to it. In the second place, a jail is a disagreeable place—that is, too disagreeable to be inviting and not quite disagree-

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able enough to be morbidly fascinating. In the third place, a jail is thought to harbor the dregs of humanity, for whom any place is popularly supposed to be good enough.

The jail, however, is a public institution, and what it is and what it does should concern the public. Since our readers are not likely to visit a jail, we have arranged to have a jail visit them. In another part of this issue there appears an article describing a jail in one of the larger cities of this country. The writer is perfectly willing to have his name known, he intended, indeed, that his name should be attached to the article. We preferred, however, to have it appear anonymously in order that the reader's attention might not be diverted from the single issue concerning the condition of the jail to the extraneous and irrelevant issues concerning the merits of the writer's case at court. For the purposes of this article, it does not matter in the least whether the writer was arrested justly or unjustly; what does matter is the injustice of holding any prisoner under the conditions which he describes.

That such conditions exist is indubitable. In one of the cities of the Middle West whose municipal government had gained no little repute for its humanity, the city jail not long ago was as dark, as dripping, as unventilated, as a cave in the earth. The scanty electric lights served hardly any other purpose than that of revealing the existence of puddles on the floor and dirt everywhere. The wretched creatures, some kept within cage-like cells, others wandering disconsolately about the mine-like corridors, had no other occupation than vapid or vile talk with one another. The county jail near by, exhibited as a model of its kind, was better. It was provided with a large common bath-room. It had some kind of plumbing system. It permitted daylight to reach many cells. It was cleanable; and was, in fact, kept fairly clean. But it was so managed or so arranged that a man suffering with some eruptive and possibly contagious disease was left in a comatose condition for hours, if not days, in an open cell next to healthy inmates; and because he was a stranger and alien, and apparently had no friends, was neglected until by chance a police commissioner came upon him and instituted inquiries.

In Boston there has recently been an effort made to do away with some of the worst jails. A special committee of the Board of Aldermen made an investigation of the police stations. The facts concerning the conditions under which persons awaiting trial are kept, that committee, consisting of Mr. Hale and Mr. Attridge, reports as follows:

1. The cells are in the basement below the level of the ground; are often flooded, and are still more often damp.
2. The cells are so dark that it is hard to tell whether they are occupied or not. In some it is hardly possible to see one's hand before one's face.
3. The ventilation of the cells is very bad, and consists usually of the small door and a hole in the back about a foot square through which no air passes. The door opens into a hall, at one end of which is a window.
4. Almost all the cells have only small doors, instead of their entire front being open, with iron bars. Such cells as exist here are forbidden by law in Minnesota.
5. The plumbing is very bad. Almost all the bowls are flushed from the outside at irregular intervals. In most of the stations the bowls are all attached to one pipe, so that if one becomes stuffed up they are all rendered useless. The conditions arising from this state of affairs are as bad as one could possibly imagine. The committee did not have to use its imagination.
6. In most of the station-houses there are no separate quarters for women. They are kept in cells immediately adjoining those of the men, and within such a short distance that everything which the men say can be heard by the women, and *vice versa*.
7. In most of the station-houses there are no separate quarters for minors.
8. In most of the station-houses the number of cells is so limited that two or three are very often kept in each cell.
9. The walls of the cells, in most of the stations, are rough and full of cracks, where it is practically impossible to exterminate vermin. The Committee in one place actually saw vermin on the bench of the cell.

For reasons of economy which he considered decisive, Mayor Hibbard vetoed the appropriations unanimously made for the rebuilding of two court-houses and one police station. The Mayor reinforced his message by a statement that if the veto was not sustained, he would not sign the bonds. Though the Common Council did, the Aldermen did not pass the items over his veto. As a consequence, no radical change, such as

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is needed, can be made. Public sentiment is not aroused because it is uninformed.

More important even than prison reform is the reform of our jails; because it is more important to see that justice is done the innocent than it is to see that proper punishment is meted out to the guilty, and because it is more important to care for those on the way to a life of crime than it is to try to rescue those who have become criminals.

Those who are in jail, it is to be remembered, are innocent before the law. To herd them together, the guiltless with the guilty, to disregard their comfort, to make them suffer unnecessarily, simply because they must be detained, is to commit an outrage. Boston needs a high-pressure water system, so we are told. What it needs before that, however, is a sense of justice toward those in jail. So does every city.

## A CHANGE OF SPIRIT

When Matthew Arnold declared that what was needed in the relations of England with Ireland was not new legislative enactments but a change of spirit, many people smiled at the proposition as the airy suggestion of a theorist. As a matter of fact, Matthew Arnold, with characteristic keenness of insight, had touched the sore point between England and Ireland. Spirit, temper, manners, have as much to do with the relation of races as of individuals, and half the trouble in the world comes, not from what is done, but from the spirit in which it is done. It is safe to say that if the spirit of the Church were as brotherly, helpful, and sympathetic as the spirit of its Master, its attitude toward particular movements and individual reforms would be of slight consequence. The Church, Catholic and Protestant, has largely lost the working people not because of the things it has done or left undone, but because its spirit has not been sympathetic and brotherly. The Church is not, and cannot be made, a social club. No clear-minded person expects it to be a social exchange; but it ought to be, and it can be, because it has been, a place in which people meet on a plane higher than the social plane, from which social distinctions are banished, and in which the spirit of hospitality and brotherliness makes the poorest feel at home with the richest. The Church that does not in spirit obliterate the differences of condition and the distinctions of rank may call itself Christian, but it is not Christlike; and the Church cannot appeal to any age, or to any group of people, unless it enters into fellowship with them through sympathy. This does not mean that it should accept their standards or approve of the things they are doing; it does mean that it ought to hold out the right hand of help, and that its attitude should be one of intense sympathy; that, instead of drawing its skirts about it and walking on the other side, it should go, like Christ, into the very midst of those who care least for it; and by its illustration of the Christlike spirit, in sympathy and helpfulness, should win over its enemies. The Church ought not to be a place of social propaganda, although it cannot be indifferent to the social organization of society. What is needed is not the espousal of this or that view of social organization, but such a spirit as will make all men of every degree at home under its roof and before its altar.

Bishop Lines, of Newark, New Jersey, in his recent address to the Diocesan Convention, with his customary simplicity of statement and wisdom of heart as well as of head, put this matter of the relation of the Church to the modern democratic movement and to all classes very effectively:

> We need to be large-minded and just in our judgment of the conflicts which are in the world, as the great multitude of the people are fighting for a better chance in life and a larger return for their work. The luxury and extravagance of the time, the idle rich, the flaunting of wealth in the faces of the poor, the senseless regard for what is called society, the selfishness of many prosperous people, the exclusiveness of the fortunate few, offend me as they must offend those who do the world's hardest work, and I cannot make these things consistent with the Christian religion. In churches consecrated for the worship and service of Jesus of Nazareth, I wonder if he asks: "Where are those, my friends, such as I knew in the days when my home was in the house of the Carpenter of Nazareth, and with whom I was associated through thirty years? Where are those, my friends, such as I knew and loved at Bethany? Are there

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not those who belong to me who could not be comfortable in this my Father's house?" One must be careful how he interprets the Master's judgment, but it is natural to ask, from what we know of him, what he thinks of our churches?

It is of the greatest importance that we keep the Church close to the hearts of the great company of people; in sympathy with what the Lambeth Conference last year called "the representative democracy of modern times that has arisen, with its new ideals and aspirations; the new prominence given to wage-earners; the growing sense of dissatisfaction with things as they are; the claim, increasing in intensity, for justice in the distribution of the proceeds of industry." I repeat to you the declaration of that Conference of nearly two hundred and fifty bishops of the Anglican Communion: "It is the privilege of the Church to welcome this movement as one of the great developments of human history which have behind them the authority of God."

## A NEW EVANGELISM

Dr. George R. Lunn, of Schenectady, at the recent conference on "An Efficient Ministry," at Union Theological Seminary, New York City, made an address on "Evangelistic Preaching," from a report of which in the New York Times we copy these two paragraphs:

It is to me a sorry sight when a group of ministers assemble and plan to surrender this leadership, and as preparation for such surrender give themselves up to prayer, to the end that on a certain day and at a given hour, when the train arrives bringing the evangelist, the Holy Spirit may begin his tremendous and transforming work.

. . . . . .

Unless the Church is going to continue to be a prolific producer of Pharisees, there must be evangelistic preaching of a decidedly different type from that of the past. That doctrine of evangelism which seeks alone the individual, forgetting the great social wrongs, is not going. It has already gone, but unfortunately we have not yet buried the corpse.

The Outlook agrees with Dr. Lunn that the Church needs a new evangelism. But in saying that, we should put at least as much emphasis on the ord "evangelism" as on the word "new." The remedy for the evils of the present method in our churches is to substitute for an occasional evangelist in a hall a permanent evangelist in the pulpit.

To most laymen the average preaching of to-day lacks *power;* and it is power which the layman wants from his church. We know what is right; we generally wish to do right. But our wish is not powerful enough to overcome the obstacles which thwart our mild desire. The merchant much prefers to be honest; but his rival is underselling him by selling adulterated groceries and shoddy cloth, and he has to meet this rival by imitating his example. The lawyer much prefers to maintain the highest ethical standards; but a rich corporation asks his counsel how to evade the law and he cannot afford to lose the business of the corporation. The mother desires to be always patient and always strong with her children; but it is difficult to keep her reservoir of patience full with the nursery drawing on it all day long, and it is so much easier to yield to the eager child's unwise request than steadily and unvaryingly to require obedience to her better judgment. The layman is like the piano in the parlor. It is a good piano; it means well; but it constantly gets out of tune and needs the tuner to come and bring it back to concert pitch. This is a chief function of the preacher. He is a tuner, whose business it is to bring us to concert pitch. If he is to do this, he must be a man of power. The one unpardonable fault in a preacher is feebleness.

The Apostles believed that their evangel had this needed power; it was medicinal; an antidote to the poison of the world; a serum that could vanquish its evil microbes. It was hope to the disheartened; courage to the timid; newness of purpose to the stragglers and deserters; strength to the weak of will. My Gospel, said Paul, is the *power* of God unto salvation. To those that received Christ, said John, "gave he *power* to become the sons of God." "To them that have no might," says Isaiah, "he increaseth strength." Are these promises fulfilled to the average man to-day in the average church? We suspect that in a great many cases the average man, if he were candid, would say that he found the average church service tiresome.

They who believe in present-day evangelism believe in it because they believe that it brings into the community power: it fills the churches and the halls with eager listeners, it compels the attention of the newspapers, it becomes the com-

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mon talk of the streets. The critics of the present-day evangelism criticise it because they think that this power is emotional, abnormal, hypnotic, transient, and leads to nothing but reaction. Whether the admirers or critics are right, or whether they are both partly right and partly wrong, whether, that is, there is more to criticise or more to admire in modern evangelism, we do not here consider. Both advocates and critics agree, unconsciously, in recognizing the fact that what the community wants of the churches is *power*, and power that is belted to life and will move its every-day machinery. The powerful preachers will always have congregations. The pastor who is a power in the community will be recognized alike by the good and the evil elements, and will either be reverenced and supported by the good elements or driven from his place by the evil elements. He who can so reinforce the power of the soul that the mother will find it easier to be patient and strong, and the lawyer easier to be always a minister of justice and never an aid to lawlessness, and the merchant easier to be an enrichment to the community, never a drain upon it—he is preaching the Gospel For he is enabling men to increase their strength. His ministry is a power unto salvation. He is giving them power to become sons of God. He who cannot, either in his pulpit or by his pastorate, add thus to the moral power of the community has missed his vocation. When the average church possesses this power-giving evangelism, it will not need the sporadic evangelists so much, and it can make better use of them when they come to the community.

## NORTH AMERICA CAN HELP SOUTH AMERICA

For centuries Anglo-Saxons and Latins have been kept apart by seemingly ineradicable racial antagonisms. Recently, however, much has been done to make the people of South America understand the people of North America, and *vice versa;* it is only necessary to mention Mr. Root's circumnavigation of the continent when he was Secretary of State, the energetic work of the International Bureau of American Republics and the various Pan-American Congresses. These have all helped both to a wider material development and to a better understanding of international obligations.

But racial differences can be lessened, we believe, in another, a subtler and a more powerful way than by mere commercial or political acquaintanceships and agreements. As The Outlook has long urged, we need to emphasize not only our commercial and diplomatic influence in South America, but also our educational influence.

This recommendation is now reinforced by that of Dr. L. S. Rowe, Professor of Political Science in the University of Pennsylvania, who has returned to this country after serving as chairman of the American delegation at the recent Pan-American Scientific Congress in Chile. Professor Rowe calls attention to the special necessity of a better acquaintance by South American educators with our university system. At first this seems surprising when we recall the fact that higher education has received more attention throughout South America than has primary or secondary instruction. This is due in part to the influence of the Church, and in part to the constitution of society in all the early Spanish possessions. Of course the training of the clergy in the subjects taught in the mediæval universities was necessary to the maintenance of the dominant influence of the Church. Ecclesiastical energy was shown early in the Western Hemisphere in this regard. The first university founded in the New World was not Harvard, but the Universidad Mayor de San Marcos, established at Lima, Peru, in 1551. This was followed in 1608 by the establishment of the University of Cordoba, in Argentina. These institutions represented, of course, the old-line thought. When, however, many years later, the movement for national independence ousted the old régimes, there was much secularization of educational establishments. The Latin-American universities entered upon a new period of development. No longer was their intellectual stimulus chiefly derived from the Church. The reorganization of higher education was given over into the hands of foreign

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educators, principally French. Even to the present moment, French influence largely determines the scope and character of university instruction in Latin America. Of course this influence has proved of benefit in bringing both the subject-matter and method of instruction into closer touch with modern science. It has failed, however, to give a distinctive and organic life to the Latin-American universities. Hence, they have remained in a condition similar to that of the French universities before the reforms of 1895–1900. Not only have the separate faculties little relation to one another, but there is almost a total lack of contact between student and instructor. Finally, there is a lack of student life as we know it in the United States. The Latin-American student looks upon himself as attached to a faculty rather than a university. His sole purpose seems to be to pass the examinations necessary to secure a degree. The thought of a great institution, of which he forms an integral part, an institution commanding his loyalty and devotion, seems far removed from his mind. The inevitable but none the less unfortunate result is only a series of professional schools granting degrees, a smothering of the real university spirit, and a failure to evoke an influence commensurate with the national sacrifices made for the maintenance of the universities.

We are glad to chronicle the progress of a change, and are especially glad to think it due to an appreciation of the far-reaching power of university organization and life in the United States; for the new National University of La Plata, in Argentina, is patterned after American models. But this is only a beginning. In order that North American influence may be widespread in the vast South American continent, educators must become better acquainted with our educational systems. This can best be obtained, as The Outlook has repeatedly recommended, by an exchange of professors between South American and North American universities. The language difficulty is now less of an obstacle. There are not very many Spanish-speaking professors in this country, but in South America a considerable number of investigators are sufficiently acquainted with English to understand it easily and even to make themselves readily understood. Dr. Rowe declared that our own investigators would receive a peculiarly hearty welcome in Latin America, for there is now a desire to make all higher education conform more closely to our standards.

The work of educational reorganization in South America will be largely the result of the influence of North American education. If we meet this request for service in the spirit in which it is intended, a notable step will be taken towards establishing closer intellectual comity between the Northern and Southern sections of this hemisphere.

Such a step should have influence not only in the domain of education; it would mean much to the maintenance of the peace of this continent, and thus indirectly to the progress of the world.

## THE SPECTATOR

The Spectator had the pleasure of being present in the basilica of St. Peter's, at Rome, when, on May 18, in the presence of many thousand Christians, among them forty thousand French pilgrims, Joan of Arc, the Maid of Orleans, was declared "*bienheureuse*" by the Pope—a solemn and spectacular scene never to be forgotten by thousands of French Catholics who then offered to the Sovereign Pontiff their country's heroine and received from his hand her beatification. From early morn from every quarter of the city great crowds surged toward St. Peter's, on foot, in crowded tramways and overloaded carriages. The ceremony was for nine o'clock, but at seven streams of pilgrims were flowing to the great square, blackening its pavement in great patches, hurrying through the morning mist to the great church flanked by the majestic curve and pomp of its colonnades. The square and even the steps of the church were transformed into a veritable county fair. Crowds of peddlers and fakirs with camp-stools, post-cards picturing Joan of Arc, rosaries, and all sorts of small religious merchandise shouted and yelled their wares and hung to their prey as only Romans can. But once in the church, the spectacle was impressive by reason of the immensity of the interior, the decorations of banners, clusters of electric lights, the immense

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throngs of common folks, of bishops, prelates, canons, priests, and even cardinals.

In the choir tribunes were reserved for the Pope's family, for the family of Joan of Arc. Yes, the family of Joan of Arc. How many know that there are any relatives alive? A French priest told the Spectator that there were eight there that he saw, the descendants of her brothers, among them the Marquis de Maleyssie. The priest said that none of the family lived now in Champagne. They were near Paris and in the Central Departments. There were also tribunes for the diplomatic corps, the Knights of Malta, the aristocracy of Rome; then two long benches for the cardinals, bishops, and prelates; and above all a sort of lookout said to have been for the Royal family. There was a long wait, which the pilgrims occupied by singing sacred songs, "I am a Christian," "Au Revoir in Heaven," "Ave Maria."

Nine o'clock, and through the crowded choir, conducted by a single guard of honor and followed at a respectful distance by an individual, came a gentleman in a frock coat who mounted to the Royal box. Who was he? It was the Duke d'Alençon, representing the Royal family of France. Does that astonish you? Well, who among the government of M. Clemenceau, of republican France, could be welcome at the Papal court after all the little happenings of late? But what difference does it make? The Royal family of France! The Nobility of France! On this very day a polite but urgent note was issued to all the diplomats in France requesting them once and for all to authenticate their titles of Marquises, Counts, or Barons. So many signatures and cards are not false, of course, but—embellished!

Suddenly the organs burst forth in majestic tones. The cortège advanced. First came the Cardinals, led by the Grand Pensioner, Cardinal Vanutelli; then, his white robe enhanced by purple, Cardinal Gotto; the French Cardinals Andrieu of Bordeaux, Luçon of Rheims, both archbishops; Cardinal Couillé; Monsignor Merry del Val, Secretary of State, with his sharp profile of a grand Spanish noble; then the Cardinal monks, in black robes, Martinelli and Vives, and many others. Next Monsignor Jouchet, Bishop of Orleans, with the cross and miter; then, superb, his head bent between his powerful shoulders, Cardinal Rampolla, High Priest of the Cathedral, who alone seats himself in presence of all the Cardinals, rolling back on his white surplice the long purple folds of his great mantle; then the Archbishops and Bishops, whose glories fade away among so many glories.

The organs ceased, and, after a brief ceremony, Monsignor Carcioli mounted the stand and read the brief of the suit of Joan of Arc. It is a history of the virtues of Joan of Arc, and not particularly true to the minutes of the famous trial five hundred years ago presided over by that infamous French bishop whose actions were sustained by the University of Paris and the Holy Inquisition. Naturally, notice is taken of the Church's long delay in recognizing Joan and in affirming the miracles said to have been obtained of God by her intercession, but the brief finds the delay is providential because —"in effect nowadays when the Catholic world groans under so many troubles, when the enemies of the name Christian, the detractors of love of country, cover with lies the ruins of religion and their country, it pleases us to celebrate the glorious example of the most courageous virgin, that our enemies may remember that to do and suffer great things is the duty of Christians." The brief then expresses the wish, that is almost a certitude, that this new venerable servant of God now almost added to the most blessed Saints of Heaven will obtain for her native land the strength of its ancient faith and for the Catholic Church as consolation the return of many of her prodigal sons. Naturally the reference to Joan's martyrdom is of the briefest and most perfunctory. But the crowd did not understand at all this brief, written in Latin and read in a low and rapid voice.

As soon as the reading was finished the organs again broke forth, the choirs of the Sixtine Chapel sang the Te Deum, all the bells in Rome rang out in volleys. Under

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St. Peter's chair suddenly was unveiled a picture of Joan in complete armor surrounded by Saints Catherine and Margaret and the archangel St. Michael. At midday it was all over, at least the first part. The great square before St. Peter's presented an extraordinary spectacle. Through the center, with many interruptions, flowed the stream of carriages of cardinals, archbishops, and bishops. Under the peristyle, under the colonnade, the crowd struggled back to restaurants and hotels, or picnicked on the steps of St. Peter's, or in the shade of Bernini's pompous colonnade, awaiting the ceremony of the afternoon. Then at a window of the Vatican a curtain was drawn back, a pale face and a white form appeared for an instant. It was the prisoner Pope immured in his own palace, the largest and most splendid in the world.

At five o'clock the Pope was to come to salute the new saint. Yet an hour before the time a great surging human sea filled the vast church. Order outside the church was kept by a force of carbineers and police; inside the Swiss Guards in their curious costumes of the Renaissance kept guard. The tribunes were protected by valets of honor in black court costume, with toques ornamented with plumes and pompons. Resplendent with gold lace and multi-decorations, the diplomatic corps sparkled and blazed in full uniform. In the Royal box the Duke d'Alençon, in evening dress, displayed the decoration of the Holy Sepulcher. Soon the excitement and expectation doubled and trebled. By force or craft every one tried for a good place. Some clambered on the base of pillars, held there by the densely packed crowd, or clung to every jutting ornament or molding of the walls—two young women were perched reverently on the angel of the great holy-water basin at the left. Those who were on the floor stood on tiptoe, or mounted on camp-stools, or just climbed up on the shoulders of others. An indescribable clamor arose from this cosmopolitan and curious assembly. Then chants of sacred songs were raised by the pilgrims which drowned even the rolling music of the great organs. Suddenly a shiver of emotion swept the crowds, and then a profound and imposing silence fell on all. The cortège advanced, breaking forth from the lifted tapestry like a chorus before the curtain of an opera-house. A long, half-stifled sigh arose from the exalted crowd—then again silence. At the head of the procession were palfreniers, the Bussolanti, the valets in scarlet, the Knights of the Cape and Sword in Renaissance costumes, the ecclesiastic valets of honor, all hieratic degrees and castes of the Papal court, a horde.

At last the Pope, surrounded by a guard of nobles with naked swords! The splendor of it all, gold and silver, precious stones, rochets of lace to make women marvel and envy, the followers of the Nazarene who had not where to lay his head, archbishops, bishops, cardinals, in violet silks, or draped sumptuously in purple; and borne aloft above them all, the Pope! He was clad all in white, heavily embroidered with gold, and wore all his precious vestments, but not the tiara. He seemed to float above the crowd, who with bated breath or open mouths knelt in adoration, or with a last effort raised themselves like ballet-dancers on their toes, or, like people at the opera, leveled opera-glasses at the Sovereign Pontiff. With a tired and slow gesture he blessed the crowd, soberly and with melancholy. Wearily he turned to the right and left, still blessing the people. Thus was he carried to St. Peter's chair; there he descended and knelt in homage and adoration of the Holy Sacrament. Cardinal Rampolla officiated with him. The burning incense floated in wreaths of perfume about the picture of Joan of Arc. The choirs chanted. A triumphal chorus burst forth and rose in mighty tones till it fairly shook the vast, ponderous edifice. The ceremony was finished. The Pope again seated himself in the *sedia*, and while the tones of "Thou Art Peter" ascended he was carried back to the Chapel of Compassion.

So much glory for the Peasant of Domremy! And the Spectator holds that Catholics do well to celebrate her, and France has done well to have her thus vindicated. Let them celebrate her as warrior or as saint, never can they show her too much honor or wreathe too many garlands about her statues.

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# JUSTICE AND THE JAIL[1]

## BY AN INMATE

THE observations here given are confined to a Northern city prison, where men are detained overnight or over Sunday until trial; and they are based on two separate incarcerations, which included three nights and one Sunday. The writer was arrested both times for distributing upon the streets circulars which the municipal authorities considered as violating and inciting to a violation of their ordinances. Bail in each instance was provided by friends, but declined until after the cases were tried and appealed. Thus a personal test of prison conditions was made possible.

Although under the modern theory the prison is not devised as a place of torture, this particular jail is nothing less. It should be remembered that the inmates are as yet none of them convicts; their trial is to come, and many will be discharged as guiltless; others, first offenders on light accusations, will be probationed. All hardships here applied are therefore gratuitous, extra-legal. The detained persons should neither be starved, deprived of sleep, chilled by cold, subjected to filth and vermin, herded where they may contract foul diseases, compelled often to use drinking-cups that others, perhaps diseased or drunk, have defiled, subjected to insult, nor prevented from full and easy communication with friends outside who may aid them. Yet some or all of these conditions are entailed upon every one who comes as a prisoner within the jail precincts.

The ordinary cells are about seven feet long and less than five wide, just large enough for one person. A narrow stationary wooden bench extends on one side from end to end; there is a toilet, without washing arrangements, in one corner; and that is all. This bench is the bed. It has neither mattress nor cover, but is at all times entirely bare. One man can stretch himself upon it and obtain some painful sleep. As a rule, however, two, or even three, are packed into this limited apartment for the night. When the number is three, they are all forced to sit up throughout the night. Two hardly fare better; they lie down in sandwich fashion, with their heads at opposite ends of the bench, and their feet near each other's faces, one balancing himself close to the edge and almost rolling off; or they curl up and cramp their bodies in a manner that soon awakens them. Of the three nights that I passed in these cages, two of them were without a moment of sleep, and the third yielded me very little. The body aches in all its parts from prolonged pressure on the hard board to which it is unaccustomed.

At the beginning of each imprisonment I asked for a cell by myself. The first request was denied, with the answer that the cells were all full, though there was good reason for thinking this untrue. The second time I was permitted to be alone for one, but only one, night.

It was toward the end of April, and it was exceedingly cold in the prison, the fires being out, but no covers were provided for any of us. All night I had to keep different parts of my body in motion for warmth, and so did not obtain an instant of sleep. In the morning occupants of surrounding cells complained of having shivered the night through. Covering might easily be furnished at such times, when the health and even the lives of prisoners are endangered by not doing so.

At night no supper is given unless the prisoner can purchase it. If he is without money, as many here impounded are, he is obliged to forego food. In the morning two small slices of unnourishing white bread free of butter and a tin cup of weak coffee are allowed. Thus by the time a penniless prisoner reaches the judge, between half-past nine and twelve o'clock in the forenoon, his strength and nerve are considerably depleted, rendering him poorly able to speak in his own behalf.

Suppose the prisoner to have been taken in on Saturday afternoon; he will remain until toward noon on Monday, and, if his

[1] An editorial upon this subject is printed elsewhere in this number.—THE EDITORS.



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pockets are empty, will receive but a single fair (though far from hearty) meal in the whole period. If his crime is vagrancy or street-begging—and in a time of unemployment there are many thus sinning—he will have had but little substantial food for perhaps many days prior to his imprisonment.

It may be a part of the prison theory to exhaust the vitality and nerve of the prisoners, but, whether designed or not, it is unjust, for until the accused are tried and sentenced they are merely under detention, and they should be provided with the best conditions for defending and vindicating themselves. Even then they would not be on a par with those released on bail, who, having spent the night in a comfortable bed, with facilities for attending to their dress and person and ample time to get help for their trial, appear well fortified at the morning court.

During the night keepers traverse the corridors, frequently awakening whoever happens to sleep. This may be done to keep an observation on the intoxicated, but it is not confined to them, since the slumbers of all are broken indiscriminately.

Nor is there a place or opportunity to wash. Surely compulsory uncleanness is no rational part of prison discipline. The moral character of a man is rather degraded than improved by a treatment which ranks him with neglected cattle; and there is no doubt that all types of man, even the worst, respond evilly to this invidious grading.

No better privileges are given to one who is confined over Sunday, and I had no chance to wash my face and hands for forty-four hours, except by rinsing them from the drinking-cup. Consequently every one enters court soiled and uncomfortable, with a sense of outrage, the degrading pain of a needlessly brutalizing situation.

Cleanliness, we see, then, is a very small item in the prison *ménage*, and we may expect its absence in other particulars even more vital to health. At intervals of several days—once a week, I think, was stated—each cell is scrubbed out and, I believe, disinfected; but such cleansing is rigorously needed every day, unless a careful sorting of the prisoners is practiced, placing the unclean in a group of cells apart and purifying them daily. This is not done. Scrupulously clean men are celled indiscriminately, not only with the unclean, but with men who may be saturated with disease and teeming with vermin. Is it right to put a decently clean man into a cell where there is a chance of his taking vermin or disease infection? What justification or excuse can be offered? Only this, it would seem, that it is less trouble for the attendants. But is a prison maintained for the purpose of saving this class of persons trouble?

There may be some intention of placing "the drunks" in cells together, but if so, it is ill and indifferently carried out. After a number of this class (the drunks) had been removed from their cells in the morning just previous to trial, the rest of us were transferred from our quarters to those thus vacated, because they were nearer the exit, so giving us the full benefit of their habitation. Lodged in this second sickening compartment with me at different periods on Monday forenoon were three persons who were accustomed to care decently for their bodies—a wholesale newsboy of one of the daily papers, apprehended for shooting craps on the street on Sunday morning (whom the judge fined ten dollars); the editor of a foreign language newspaper, very refined in manner and appearance, charged with libel; and a third clean, businesslike-looking fellow. When I was first locked in this cell I could scarcely endure the stench, but I became accustomed to it.

On removal from my earlier cell quarters, where I had passed Sunday and the two consecutive nights, I requested of the keeper to be allowed to carry my tin cup with me for breakfast coffee, since I had noticed the attendants handing about already used and unwashed cups to some of the prisoners. The request was peremptorily refused, although I explained the reason of my wish. The keeper asserted that after use all these articles were washed in hot water before being given out to others. From several observations already I knew this to be otherwise, but I now awaited further proof.

In the cell to which three of us were now introduced, and from which drunks had just been removed, two cups which the latter had used during the night were

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standing on the floor partially full of water. When coffee was brought, we were told to hand out these vessels to receive it, and a third one, also doubtless dirty, was brought, as I could judge from the time taken to get it, from an adjoining cell. Naturally I drank no coffee.

Prison authorities sanctioning such usages certainly need schooling. No better place than this jail could be devised for handing around most revolting maladies and sending them out into society, and absolutely no caution is employed to avoid it. And of the persons subjected to these indignities and perils, some are irreproachable citizens detained on false charges who will be vindicated and released at their trial, others are first offenders on some petty charge, others are young boys whose whole lives may be ruined by the contamination of that night.

It is evident that a health inspector with plenary powers is needed in each prison; but he would have to be a person of very different character and education from the ordinary prison keepers, who appear in the main to be superannuated graduates of the police force, and to have obtained their education there. On the first night of my detention one of the prisoners, who was in an irresponsible state from liquor, frequently called for water, which so enraged one of the keepers that he broke into furious oaths and abusive obscenity, which reverberated through all the aisles and cells. Had he dared to do it, he would doubtless have pounded the inebriate well, nor would the moral effect of his doing so have been much worse than was his language on those who heard it.

No sun rays and only very dim daylight can penetrate the cell I occupied at any time, which enhances its potency as a microbe-breeder. It was a sample of many of them. On cold spring nights when the fires are out the only method employed for warming is to close the corridor windows and confine the smells. As some of the intoxicated are in a bestial state, the consequences may be imagined.

The sleeplessness of the sober is promoted by the propinquity of the drunken, whose cries, sometimes maudlin sobs, and ribald or jarring songs ring through the jail until far into the night. This class of prisoners should have a section to itself, with impenetrable walls through which cries could not pass; but here, again, the prison controllers are uninstructed and callous. Since the intoxicated are promiscuously mingled with the sober, it is not to be expected that conversation will not be carried on most of the night between those inclined to it, banishing sleep from others; and this is allowed and occurs, although so easily preventable.

The prison rules, or mere neglect of the occupant's welfare, may debar one from communicating with his friends outside, in which event he may be compelled to serve a term in prison. All Sunday afternoon I wished to send out messages to some friends to secure the presence of a bondsman the next day, when I expected to appeal my case. The keepers left us to ourselves all the afternoon, for many hours none of them appearing. In the evening, after further delays, one consented to pause to hear my requests, when I learned that the prison managers would despatch or 'phone but one message, after which all that were sent must be paid for by the prisoner. Suppose a man's pockets to be empty from poverty, robbery, accident, or carelessness; if the single communication that can be forwarded at prison cost fails to find the person wanted, which may often happen, the man is at the end of his tether and must go unhelped.

Here is another instance of inequality before the law, one with money having all the advantage over one without it. In my own case, being fortunately able to finance a messenger boy, I sent for two friends, only one of whom was found, and at a late hour in the evening he arrived at the jail. This limiting of the number of messages forwardable at prison expense to so small a number as one is both unjust and unnecessary, especially since many of them are conveyed by telephone at a cost of but five cents. No doubt it is pleasanter for prison officials to read the newspapers, gossip, and doze, but does the public pay their salaries for these comfortable pastimes?

The prison vans in which the unfortunates are collected from the precinct stations for carriage to the central prison require attention. They are often overcrowded, and the clean and unclean,

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roaring drunk and decently innocent, are huddled together in them. Next to me in one instance sat a boisterous inebriate who insisted on holding any one's hand who would allow him to do so throughout the transit. This promiscuous herding under such conditions is another evidence of carelessness as to health and rights. One is soon impressed that according to prison standards an arrested person has no rights in the ordinary sense.

In the morning, at somewhat past nine, the prisoners are marched up to a long, narrow chamber adjoining the court-room to await summons for trial. Spitting is constantly practiced, but to all appearances the place is rarely cleaned, making it an excellent clearing-house for diseases. While I was there a man fell over in a fit; on reviving, he was conducted back to his cell without further attention.

The facts here depicted must be unknown to the general public, since, if known, conditions would be speedily altered. If, for example, the contracted cells are overfilled from lack of room, it is a simple matter to build increased prison space. Loss of freedom gives the jail all the terrors that it needs for the ordinary man without adding thereto vileness in any form. Some of the abuses are due to lack of proper supervision of the prisons by the community. It is abhorrent to the enlightened sense of the time for society to permit seed-places of filth and disease to exist, a sentiment that leads to a growingly rigid public supervision of lodging-houses and Salvation Army barracks. For the public to have under its own wing an institution favorably constructed and managed for the interchange of infection is quite out of harmony with the social will, and such a condition exists only because the people have lost efficient oversight in the field of their penal institutions.

How remedies are to be applied is the question. The trouble lies deep, because the prison problem is falsely conceived. Free public inspection would, perhaps, answer the purpose best. It is insufficient to intrust oversight to official inspectors, who, being governed by preconceived theories, fail to perceive many things that an unofficial mind would observe. The prisons should be open at all times to any one who would designate himself as a student or investigator of prisons. The number of such to be admitted at any one time could be suitably limited. Full publicity of prison methods would then be assured. Study of prisons, their problems and methods, would also be powerfully and healthily stimulated.

The chief reason why prisons go wrong at present lies in the circumstance that what goes on within them is so effectually shrouded from public sight. The ordinary prison sojourner, if he reports his experiences after release, is for various reasons not believed. His asseverations are attributed to misunderstanding, resentment, or malice. Having lost his character by the fact of imprisonment, the public rejects him as a competent witness. Besides, the ordinary "convict" is not a scientifically trained observer, nor is he one who can state his observations effectively. Those who can, prefer usually not to advertise themselves as criminals. Hence prison officers feel secure in doing about as they please within very wide limits.

But in addition to the certainty that no one will know what takes place, the unsound prison theory gives the officials a sense of right in exercising a breadth of liberty which they should not be allowed. This theory is that a prisoner is an abnormal person deserving and requiring peculiar and abnormal treatment; whereas the average criminal is in no sense abnormal, being merely the victim of hard conditions imposed by society, or else he is simply like the majority of the people, only he has been caught.

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# WALKING IN THE ALPS

## HOW TO DO IT, WHAT TO TAKE, AND WHERE TO GO

### BY EDWIN ASA DIX

WALKING in the Alps is popularly supposed to be feasible chiefly for English Alpine Club men and German students. To the American planning his summer holiday abroad it rarely or never occurs to try a few miles afoot in Switzerland.

Yet by any one who loves Nature and outdoor air, and who is in average physical trim, no more repaying and zestful days could be passed than those with rucksack on back in the lovely Swiss valleys. One need not be a practiced mountain climber to undertake such a trip; in fact, it is not necessary to leave the excellent paths and go above the snow-line at all, and so fearsome visions of guides and ropes and gigantic glacier-crevasses and knife-edge *arêtes* and summits may be dismissed entirely. One need not even be a habitual walker to enjoy a tour of this kind; provided only that he observe the golden rule of never overdoing, he can start confidently to walk across Switzerland, even although he has passed the previous decade at his office desk. And he will go back to that desk with renewed and abounding vitality, and with a whole gallery of joyous memory-pictures.

The present writer has done nearly a thousand miles afoot in the Alps during the past two summers, accompanied for more than a quarter of the distance by his wife; and so many persons have sought eager information as to where he went and what he carried and how they might do something of the kind themselves, that he has been moved to set down a summary of his experiences and counsel, in the hope that it may allure others. The following words are addressed to persons of ordinary physique, men and women alike, who make no pretensions to being in top muscular form, and who have no wish nor power to use their summer's outing in accomplishing feats of endurance or strength.

The first precept to be followed is, not to try to "beat the guide-book." Try rather to be beaten by it. If Baedeker estimates three hours for a certain mountain walk, allow—and take—four or five hours for it! This does not mean that the guide-book's estimates are too close, for they are carefully based on average speed; but the additional margin of time imparts the indispensable feeling of not being hurried, of not having to keep the pace, of being free to stop and admire at any and every turn in the path, to pause for a drink of milk or a plate of cherries or a smoke, or all three—in short, of being at liberty to "loaf and invite one's soul" without self-reprehension. When I hear some lusty walker proclaim that he has "beaten the book by an hour and a quarter," I always feel compassion instead of admiration, well knowing that he is sacrificing along the way countless precious moments of happy leisure.

Another precept that should be followed to avert disappointments is to allow in advance a couple of days in the week for probable bad weather, and not to try to walk in it. Switzerland is a land of outdoor scenery, not indoor picture galleries; one can see galleries very well in mist or storm, but not scenery. When rain is falling or the clouds hang heavy and low, the peaks and the higher hill-tops are curtained from sight, and much or most of the day's work is gone. It would be like visiting the gallery when the pictures were turned to the wall. Have a pipe and a little reading matter with you, and settle down contentedly at the inn to wait for clearing skies.

The writer is often asked how far he walks in the day. No definite reply is possible. One day's walk may be chiefly up-hill, another's down-hill, and on the third day it may be raining and there is no walk at all! Five or six hours, with a total rise of three thousand feet, is a com-



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fortable day's tramp, and in that time you will do from ten to twenty miles. Going up-hill, one walking in the leisurely way above advocated will do a mile and a half or two miles an hour, with a rise of eight to twelve hundred feet in the hour. Going on a level or down-hill, three to three and a half miles an hour is a good average speed and not difficult for any one.

As there is little wisdom in seeking a record for speed, so there is little in seeking one for continuity. The low-level stretches in Switzerland, as elsewhere in midsummer, are hot and dusty in walking weather, and a flat, metaled highroad is a very tiresome thing to walk on. Take the train without hesitation. The regions for walking are the branching mountain valleys or the passes, not the main turnpike. The long reaches of the Brünig from Alpnach to Brünig are very pretty, but one can view them as well and more enjoyably from the car window. So of the main route from Berne to Lausanne, if you have occasion to pass that way, or of the wide Rhone Valley from Villeneuve to Brigue.

One very unorthodox counsel that I would give is that of making an unhurried start in the morning. Walkers are accustomed to sing the praise of early rising, and it seems to be the accepted belief that a walking tour always involves sleepy sunrise starts. I have personally found it far more satisfactory as well as more comfortable to sleep long, and start when the sun is high. If one expects to tramp but five or six hours during the day, divided, say, into two halves, and leads off at six or seven o'clock in the morning, he will either have to make a disproportionately long noonday rest or reach his destination before the day is half over. And he will have lost some good sleep into the bargain. Supper at a Swiss inn or dinner at a mountain hotel is not usually to be had before half-past six or seven, and one is rarely asleep before ten. Nine or ten hours' sleep, if one can take it, is none too much for any one leading this healthful outdoor life, and in fact the increased amount of sleep that one seems to require is one of the upbuilding features in such a trip, and should not be cut off for any reason. Nine or ten o'clock in the morning, in the writer's unconventional opinion, is an infinitely better starting hour than sunrise. The dreaded "heat of the day" is never very great on these high mountain routes, and one need not fear it even at noontide.

Switzerland has for long been the walker's paradise in point of wayside inns. When a hotel porter or waiter has laid aside a little money, he puts up a refreshment-hut or one of these simple taverns on some more or less frequented route, marries, and settles down in life. He is sure of his livelihood. These inns, when judiciously placed at advantageous spots, grow often into good-sized hotels, and win the custom not only of the passing footfarer but of persons making prolonged stays. Such, for example, are the comfortable and attractive hotel at the Engstlen Alp, on the Joch Pass from Engelberg to Meiringen; the hotel at the head of the fine Maderanerthal, which branches off from the Reuss Valley; the Mont Collon at Arolla, now a noted climbing center; the hotels at Rosenlaui on the Great Scheidegg route; and countless others. All enjoy a steady and sometimes too pressing patronage.

Most of these mountain places are, of course, closed and deserted during the winter; and every Maytime there is a general up-hill movement of innkeepers and their staffs, a prodigious opening up and setting to rights and provisioning. When the opening days of June arrive, everything is in readiness for the expected guest, and the first comers get the warmest welcomes. These halting-places are found on every path and route, and it is never necessary to march over-far in the day for lack of intervening accommodations. This is a fact of some importance, especially to those who are not seasoned trampers; for if one is to derive real gain in health and enjoyment from his tour, it is vastly better to stop before becoming tired, rather than just a little after.

The Swiss mountain hostelries naturally vary in scale and in price, but in the smallest or most unpretending of them one is sure of a tidy room (a thing not always true in the neighboring borders of France and Italy), with comfortable bed, spotless sheets, and ample covers; an excellent if simple meal, and fair native wine. Usually a movable tin bath-tub can be

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supplied. There is commonly some cozy little reading or smoking room, occasionally even with a piano and some stray English books or newspapers; so that, if one wakes up to find himself storm-beset, he will not be without resource. Good types of the modest inn of this kind are the one at Trachsellauenen, in the upper Lauterbrunnen Valley, on the route to the fine view-point of the Obere Steinberg and to the snow pass over the Tschingelgrat, the Hutegg, on the way to Saas Fee; the inn at Lourtier, in the Val de Bagnes; the ones at Urigen and Urnerboden, on the Klausen Pass; or those at Stein or Gadmen, on the fine foot pass of the Susten.

The summer is, of course, the season for a Swiss walk, and the early part of the summer is the best. As said above, the first comers get the warmest welcomes at the hotels; the innkeepers are expectant and affable, and their houses are not crowded, as they will be in August. June is the month of Alpine wild flowers, and the fields and meadows are veritable Oriental rugs of lovely designs and gorgeous colors. The cows have not yet moved to the uplands, and this is a decided advantage, for the herds sadly soil and mar a pleasant path, and one can spare the much-lauded jangling of their bells for the sake of a clear right of way. The air is cooler and fresher in early summer than later, and the middle-level peaks are whiter with their winter snows. By the fifteenth of the month at latest, all Switzerland is in official running order; the Furka and other diligence routes are snow-freed and open for traffic, the enlarged summer schedule of trains and lake boats is in operation, every landlord and waiter and guide is standing at attention, and the season is open! The country is yours.

One who would plan an initial Swiss walk or Swiss visit of any kind should acquaint himself in advance with some of the literature of the Alps. This land has much of history, romance, and thrilling story; it is a pity to go to it unfamiliar with its associations. The passes can tell of Hannibal and Cæsar and Napoleon, of mediæval pilgrimages and modern conflicts. The cities speak of Winkelried and Calvin and Gibbon, of religious dissensions and civic progress; the lakes, of Tell and Rousseau and Byron, of legend and poetry. But especially it is the mountains which have their tales to tell—tales often more stirring than any adventure novel. Each one of these great snow summits has its individuality, its narrative; in gazing on Mont Blanc or the Dom or the Schreckhorn or the Berninaspitz, one should know something of what has occurred there, of how and by whom each was first ascended, and what grim accidents have befallen upon their icy ramparts. It will easily double one's appreciation of an Alpine trip to read Whymper's famous "Scrambles Among the Alps," with its account of that first tragic ascent of the Matterhorn; the daring Professor Tyndall's "Hours of Exercise in the Alps," narrating his victory over the redoubtable Weisshorn; Leslie Stephen's "Playground of Europe," Mathews's "Mont Blanc," the three Alpine Club volumes on "Peaks, Passes, and Glaciers," or even A. E. W. Mason's recent Chamonix novel, "Running Water." The Alps will be found to be no longer mere peaks, but personalities, and the views of and from them will gain immeasurably in interest and significance.

But the question most often asked of the writer as to his Alpine wanderings is about his outfit and itineraries. What do you carry? What clothes do you wear? What are some good trial routes?

The knapsack proper is not used in Switzerland. It is stiff and bulky, and sits too high between the shoulders. The article used is called a rucksack. This is a square bag of a light-weight waterproof cloth, generally brown or tan in color. It has a spare pocket or two inside and out, closes with a draw-string and flap, has shoulder-straps and waist-belt, and is worn like a knapsack, but rather lower down on the back. The bag is soft and conforms to the figure, so there is no chafing. It is remarkable how little one feels even a considerable weight when it is carried in this way. The arms swing free, the weight is placed to the best possible advantage, and one comes almost to forget the burden entirely. The rucksack, which may be bought anywhere in Switzerland, is to be had in various sizes, and even the smaller ones will carry an outfit sufficient for several days.

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The kit should be reduced, of course, to the irreducible minimum consistent with comfort. One's trunk or valise is sent on from point to point by rail or mail, and supplies can thus be replenished every few days as needed. Among the indispensables and desirables for a man's sack are a change of underwear and an extra outing shirt; a chamois waistcoat, which is almost as warm as a sweater and takes up a tenth of the room in the bag; a pair of puttees, which are long strips of cloth to be wound around the ankles in place of gaiters, for use in sudden rain; pajamas, necessary toilet articles, and a small flask of spirits; two or three simple medicines in tiny compass; a few extras, such as twine, needles and thread, shoe-strings, and other trifles—the fewer the better; a little reading matter; and an emergency ration, in the form, say, of a couple of rolls and a tablet of chocolate. These two comestibles eaten together like bread and butter make an excellent provisional lunch at any moment, supplemented, perhaps, by a wayside offering of fresh milk.

Field-glasses are, in general, more of an encumbrance than a necessity.

A medium-weight suit is best; when walking, the coat and waistcoat can be carried strapped across the top of the rucksack, to be donned when pausing for lunch or a rest. Heavy-soled shoes are essential. An important point is to have the shoes both broad and long, so that the toes have full play, while the uppers lace closely to the ankle. This holds the foot well back, especially in coming down-hill. At the top of a pass I always pause to tighten the shoe-laces. It is a good plan to have the shoes large enough to insert "loofah," or fiber insoles, which keep the feet cool and also serve as a kind of cushion for the tread. The soles should have spikes or nails—any shoemaker will put these in. Rubber heels are a vast comfort, and stand the wear and tear surprisingly well. Socks or stockings should be soft and quite thick, in order to avoid chafing of the skin.

Most Swiss and German pedestrians affect the heavy *Loden*—hooded cape of dark woolen cloth. They carry it bound across the top of the rucksack, for use in rain or cold, and they carry as well a heavy alpenstock in the hand. This all adds a good deal to the walker's burden. I have never consented to carry such a cape, and have never once experienced a real need for one. It is uncomfortable to wear when walking, and is very heating in a warm rain. When wet, it takes hours thoroughly to dry. A large umbrella, with a strong wooden stick (not a thin steel rod), and with a sharp metal spike substituted for the ferule, is useful alike as a walking-staff and for protection against rain and sun.

A woman would, of course, wear a short walking-skirt and a linen or flannel blouse, and, instead of a jacket or coat to correspond, a heavy woolen coat-sweater will be found very satisfactory; when walking, it can be carried loose under the flap of her rucksack, or fastened by the sleeves around the waist. Her hat should be light in weight and have a wide brim. High, laced shoes, broad and with heavy soles, are best, and a light pair of low house shoes can be carried, to serve both for a change at inns and as room-slippers. A thin silk blouse is also carried for house use. Washing is done abroad at very short notice, often even overnight, so that a single change in the bag is ample.

It is details of these and similar kinds that make for comfort on such a trip, and none is too small to be wisely overlooked.

Expenses will work out at around three dollars a day. Of this, two dollars is allotted to board and lodging and a dollar to incidentals. While Swiss country inns are low-priced, it is to be remembered that one is paying by the day or by the single meal, that is, transient rates, and this always costs more than any arrangement *en pension*. A room will average three francs, breakfast one, lunch two, and dinner or supper three; all very modest prices, yet when fees (say eight or ten per cent) and a little country wine are added, the ten francs is quickly reached or exceeded. As for incidentals, their possibilities of course are legion; but I speak only of such usual ones as laundry, postage stamps, occasional railway or diligence fares, and minor replenishments. These little items have an occult and inexplicable way of mounting up, and if one counts on keeping them below the daily dollar-mark, he is likely to be disappointed.

The topic of routes opens up wide and

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interesting ramifications. Switzerland is a network of roads and paths and trails, and the choice is almost unlimited. We may specify for practical purposes four main divisions: the Bernese Oberland, the Lake Geneva and Chamonix region (Chamonix is in France, geographically, but is an integral part of the Alpine chain), the Valais or Rhone Valley region, and the Engadine. Of the four, the Oberland and the Valais offer most attractions for the pedestrian. Starting from Lake Lucerne, a very good itinerary would be to go to Engelberg, thence over the Joch Pass to Meiringen, from which the Grimsel could be explored; thence from Meiringen over the Great and Little Scheideggs to Grindelwald and Lauterbrunnen, up to the Steinberg at the head of the magnificent Lauterbrunnen Valley, and then around by way of Mürren to Interlaken. There are good bridle-paths for every step of this route, and mountain railways here and there besides.

A fine route from the Oberland to the Valais leads on from Interlaken to Spiez and Kandersteg, and up over the easy but very grand Gemmi Pass, down to Leuk. This village lies on the railway trunk-line which runs along the broad and level Rhone Valley westward to Lake Geneva, eastward to Brigue and the Simplon. The charm of this section for walkers lies not in the main valley itself, but in its several side branches, which penetrate into some of the most stupendous scenery in the Alps. Such are the Val d'Hérens, which leads from Sion up to Evolena and Arolla; the Val d'Anniviers, from Sierre to Vissoye, St. Luc and Zinal; the Turtmannthal, from Turtmann to Meiden; the famous Zermatt Valley, which is far better appreciated on foot than in the ill-contrived covered cars of the train; and the Saas Valley, to Saas Fee and the Monte Moro Pass. Farther west are the Val de Bagnes, leading from Martigny to Fionnay and beyond; and the Val d'Illiez (now traversed also by a mountain railway), from Monthey to Champéry, under the imposing Dents du Midi. There are cross-cuts from one to another of some of these transverse valleys, so that one need not of necessity return to the main railway line.

From Brigue the Simplon Pass, though a diligence road, is well worth walking over, taking two or three days for it, and returning from Iselle by train through the new railway tunnel in thirty minutes! From Brigue, too, another repaying tramp is up to the Bel Alp; it is five thousand feet of ascent, and one can break it by a night at the tiny rustic inn of Platten. If one is ready to adventure on a brief and comparatively easy ice-walk, he can get a guide at Bel Alp to conduct him across the Aletsch Glacier to the Rieder Alp. Thence there is a lovely eight-mile path, nearly level, at an altitude of seven thousand feet, leading to the hotel on the Eggishorn. There is, in fact, a fair path all the way to the top of the latter mountain, which is nearly ten thousand feet high and commands a vast and celebrated view; and the traveler can then walk down to Viesch, in the upper Rhone Valley, where a diligence will take him on over the Furka, or back to Brigue and the rail, as he may prefer.

These are but a few out of numberless routes and combinations of routes that can be arranged. One could spend a whole summer in the Rhone Valley alone and not exhaust it, and the same is true of the other general divisions of the country. From Chamonix there is an almost unrivaled five-day walk around the entire Mont Blanc *massif*, by the Col du Bonhomme, the Col de la Seigne, Courmayeur and the Col Ferret or the St. Bernard; and though this involves a couple of snow passes and requires a guide, neither pass is difficult or dangerous, but can be done by any fair-to-medium walker. The views on this round will never be forgotten. In the Lake Geneva region there are pleasant rambles from Montreux over the Col de Jaman or up to the summit of the Rochers de Naye; from Aigle to Diablerets and the Col de Pillon, or into what the Swiss prettily call the *Pays d'Enhaut*, the "upstairs country;" from Bex to Villars, or to Les Plans and farther; and, across the lake, among the mountains of French Savoy. The Engadine also offers some good tramps, but is not so tempting for the walker as other sections.

Baedeker's is the Swiss guide-book *par excellence*, and one consults it at every turn in the path. His detailed and minute information, his unfailing accuracy, his maps and routes and statements of dis-

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tances and prices, and his clear descriptions of views, make it possible to foresee almost each step of the way. By writing to the firm at Leipsic and inclosing a postal order for seventy-five centimes, one can obtain a separate red cloth cover to hold a small section of the guide-book, which is so bound as to be capable of dissection for this purpose. Each "part" is independent of the rest, and has its own maps and full table of contents; it can be detached whole from the book by simply cutting through the linen backing, and thus one is not obliged to carry the entire volume with him in pocket or pack.

It should be evident from all that has been said that Switzerland is not only to be seen, and is not best seen, from train and boat and carriage; and that many to whom "a better way" has not heretofore occurred have it abundantly in their power to avail themselves of that better way, without undue exertion, and with lasting rewards in the form of health and the joy of living.

# SUMMER VESPER SERMONS

## THE TEMPLE

### BY LYMAN ABBOTT

Know ye not that your body is a temple of a holy spirit which is in you, which ye have from God?—*Paul.*

My God, I heard this day
That none doth build a stately habitation
But he that means to dwell therein.
What house more stately hath there been
Or can be, than is Man? To whose creation
All things are in decay.

Since then, my God, thou hast
So brave a Palace built, O dwell in it,
That it may dwell with thee at last!
Till thou afford us so much wit
That, as the world serve us, we may serve thee,
And both thy servants be.

—*George Herbert.*

THE body is a temple; in the temple dwells a spirit; this spirit came forth from God, is in the image of God, partakes the nature of God. "We are his offspring." How to keep the temple holy, that is, clean and healthy; how to keep this spirit that dwells within the temple a worthy occupant and the spiritual master of the body, is the problem of life. To answer those two questions would be to answer all the questions of religion; would be to solve all the problems of life: the problem of the mother with her child, of the teacher with her pupil, of the citizen with the State, of the man of affairs in his affairs, of the individual with himself. Life is making men and women. To know how so to live as to help, not hinder life, to make the result of its businesses, its conflicts, its temptations, a pure soul in a pure body, is to possess all knowledge and to achieve all success that is of worth, for all knowledge is to be measured by its contribution to life, and the end of all achievement is character.

A pure soul in a pure body.

There are philosophers who would have us believe that there is no soul, only body; and there are philosophers who would have us believe that there is no body, only soul. But neither have ever succeeded in making any headway against the common experience and the common sense of mankind. Whatever philosophy may say in the school-room, we all have to act in life as though both matter and spirit were realities. In vain the idealist assures us that the body is not; that all we know of matter is derived from our own consciousness; that for aught we know that consciousness is all; that what we call life may be but a dream from which we shall presently awake to discover its unreality. The idealist, like his neighbors, hungers and eats food; is cold and seeks the fire. To him, as to his fellows, the rock is an impenetrable barrier, and he must tunnel it or climb over it or go around it. In vain the materialist assures us that the

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spirit is not; that consciousness is a material product of a material brain; that man is a machine and does as the forces within him and about him compel. "We know we're free, and that's the end on't." The materialist, like his neighbor, when he suffers wrong, feels indignation; when he does wrong, suffers remorse. And no argument of a philosopher avails to make him treat himself or his neighbor as a machine that merely needs repairing. When the careless chauffeur runs down a little child, the wrath of the materialist flames out against the chauffeur, not against the automobile.

I am I. The body is the house in which I dwell. My body is a machine, a very delicate machine, whose subtle forces science is still engaged in studying with varying degrees of success. I am not a machine, but the master of the machine, in some measure the maker of the machine—maker of it as maker of the garden which nature and I unite in producing. The relations between me and my house are intimate—so intimate that the two make one earthly personality, as the serpent is one with his skin, though presently he will cast off his skin, as the bird is one with her feathers, though by and by she will lose them in molting. If this spirit makes the body, this body also helps to make the spirit. The eye and the ear receive impressions which minister to the life of the spirit; the spirit puts forth activities which minister to the life of the body. What corrupts the body degrades the spirit. This is what Paul means by the saying: "If any one destroys the temple of God, God will destroy him." God has so connected body and spirit, house and tenant, the temple and its divine inhabitant, that if the spirit corrupts the body, the body in turn corrupts the spirit; the tenant in destroying the house destroys himself.

Health of body is not merely muscular strength. An athlete is not the perfect model. That is a truly healthy body which in all its parts is promptly, cordially, unquestioningly obedient to a noble tenant which dwells within. The bodily organs are like the instruments in an orchestra, the spirit like the conductor; when each instrument plays as the conductor directs, life is harmonious. A healthy body is an obedient body; the eye sees what the spirit bids it see; the ear hears what the spirit bids it hear; the hand does what the spirit bids it do. But a healthy man is more than a healthy body. He is a healthy body obedient to a healthy spirit—that is, to a spirit obedient to the laws of God, which are the laws of health. If the body has an errant, lawless, or vicious master, it obeys to its own undoing and the undoing of its master. The laws of health are the laws of God. Obedience to the laws of health is obedience to God. Disobedience to the laws of health is disobedience to God. To know what are the laws of health—of body and of spirit, of the individual and of society, of human life and of the world we live in—this is the sum of all knowledge. To obey those laws is the whole of religion.

In these Summer Vesper Sermons it will be my aim, as an interpreter of the Biblical writers, to point out some of the laws of health of both body and spirit, to interpret some of the counsels which those writers have given us as to the right use of both body and spirit, some of the conditions which they have indicated of a healthy, that is holy, tenant, in a healthy, that is an obedient, body.

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# THE RESOURCES OF THE PHILIPPINES

## BY MILTON E. SPRINGER

THE Spanish-American War placed in the coffers of Uncle Sam two jewels of great value—Cuba, "The Pearl of the Antilles," and "The Emerald of the Southern Seas," as the Philippines are called. In a spirit of generosity the former has been restored to its owners and has been set over mainly to the production of tobacco and sugar—two products in which it excels. The land is held by large interests in the United States or Europe, and little or no incentive is offered to the small planter or farmer to settle there. It costs a mint of money to start a successful sugar plantation, and all the available tobacco lands have long since been gathered up by the "trusts" or their agents. On the other hand, the Philippines are practically virgin soil, rich, and capable of producing many of the world's most valued commodities—hemp, maguey, rubber, copra, and tapioca; while its forests, 40,000,000 acres in all, according to the Government Rangers, are the largest available area of hardwood on the hemisphere.

The shifting of the great Atlantic fleet of sixteen battle-ships to the Pacific, the unmasking of the Eastern freeboard to strengthen the Western, was like the movement of the pawns of a chess game to guard some one's position. It was argued by some that President Roosevelt saw Japan's interest in the Philippines and took measures to forestall any evil intentions. It is certain that, had not the islands been territorial to the United States, the fleet would still be scattered with its anchors deep in Atlantic mud from Boston to Palm Beach.

The acquisition of Alaska for $7,000,000 from Russia turned out well for the United States, and stamped Uncle Sam as a shrewd buyer. The price paid for the South Sea possessions was considerably more—both in blood and money—and, aside from acquiring a coaling station or a cable landing, aside also from holding the key to the East, from a geographical standpoint there must have been other and greater inducements to tempt him to reach so deep in his pocket, and then afterward to start in their direction the best he had in ironclads.

The lure of gold made Spain, at one time, the greatest colonizer among nations, and she lost her possessions through the one fact that gold alone does not make a colony profitable. England, on the other hand, acquired India to propagate its agricultural resources for the benefit of the mother country, and in so doing brought untold wealth to her shores. The Philippines are as rich as India in many respects, and the best way to develop them for the benefit of everybody concerned, and especially the untaught Filipinos, is to induce by all fair means American planters and settlers to colonize there. Labor is cheap, and with labor and energy all things are possible.

Under the new régime every inducement is being offered to the small settler, to the trader, and to the exploiting company, towards the settlement and opening of the islands. The Government is that of the United States. The insurrection that swept the country is a thing of the past. The city of Manila, on the island of Luzon, bids fair to equal any in the world in beauty, sanitation, and in civic pride. It bears the same relation to the islands as New York does to the States. Its streets are paved, many of its buildings are modern, comprising clubs, churches, and office structures. Its harbor is always dotted with ships of every nation, and just beyond sparkles the China Sea, through which all commerce, both East and West, must pass, between China, Japan, and Vladivostok, to Europe, via Suez.

Although seemingly high, the mean annual temperature of Manila being 80 degrees Fahrenheit, the heat is seldom felt as it is in the North. In forty-three years the thermometer at the Observatory touched the 100 degree mark but twice. There has never been, according to the Board of Health, a bona-fide case of sunstroke in Manila except those occasioned by acute alcoholism. The sweltering heat



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of New York or St. Louis is unknown. The nights are always cool and pleasant; the thermometer dropping to 72 or 73 degrees in the summer, and to 60 degrees or lower in the winter. At Benguet, among the pines, a fire is necessary in the evening; and at Majajay, close to Manila, blankets are always in demand. At this latter resort are located the Great Falls, and probably the most enchanting scenic panorama on the islands—a favorite spot for tourists.

The death rate at Manila among the Americans during 1906 approximated that of the city of New Orleans, the rate being 9.34 out of a thousand. However, year by year this may be decreased, owing to the improvements now being made, or completed, in the water supply, sewerage, and hospitals. In the days of the first occupancy, owing to the carelessness of the Spaniards and the natives, much was written criticising health conditions, and with considerable truth. The same rigid methods as were brought into effect in Havana and Panama have been installed throughout the islands, bringing the death rate to new lower levels. The natives have carried many of the ideas, as seen in Manila, into the interior, with corresponding results.

Manila's rainfall is approximately seventy inches per year—three inches more than New Orleans. When prolonged (as is often the case) into December, it casts a marked degree of coolness over the summer months. In April and May, midsummer, everybody who can enjoys a siesta between the hours of one and three, as in most tropical countries. The sun is bearable, however, and inland the planters work on throughout the day, as in the "States." The wild riot of tropical foliage around Manila has been trained to add to all the environs an enchanting beauty, under the spell of which all women and most men fall. Every plant that grows between the equator and the tropics can be found somewhere about. In addition to this, roses, violets, and mignonette, the three exotics, take root as if indigenous, and are displayed in all the gardens. In the evening, when the band plays, the Manilian leans back in his hammock, lights a cigarette or a *cigaró*, and tinkles his guitar to the soft rustle and swish of the palms overhead, while his Northern brother may be wrestling with a blizzard or rapping to the janitor for more steam.

The first word in Webster's is ABACA, and abaca or hemp holds first place in the products of the islands; in fact, it will not grow anywhere else with commercial profit. So valuable is this abaca that attempts have been made in every other tropical country to grow it—in India, in Borneo, in South America, and in Africa—but without success. The chief cordage fiber of the world must come from the Philippines. It constitutes fully two-thirds of the total exports of the islands at present, and is one of the most staple of commodities.

This fiber grows on the stalk of a plant that closely resembles the common banana tree of Central America. The plantations range from 1,000 hectares or 2,500 acres and over, down to the lesser ones of the individual holders of an acre or two. All of the available public land at the present time can be leased or purchased from the Government, in tracts of 1,000 hectares or any lesser amount, the average price being $5 per hectare, or $2 per acre. The smaller tracts can be planted to yield a profit within three years, which steadily increases up to the seventh year—a full crop—and then can be depended upon up to the tenth or fifteenth year, when the older stalks must be uprooted to make way for new seedlings. Some idea of the enormous profits to be made in this industry may be gained by studying the figures given by the Manila Merchants' Association for a plantation of 1,000 hectares, with an average production.

In the third year, after an expenditure of $62,000—devoted to purchasing the land, clearing it, constructing roads and outbuildings, and planting the "stools"—the income from the first two hundred and fifty hectares yielded a crop worth $7,500. The following year this income had increased to $22,500; and in the fifth year it had reached the sum of $37,500. In the seventh year, and the full crop, $60,000 per annum was obtained. Certain fixed charges were then necessary, amounting to about $9,000 per year, to maintain the plantation, to renew the dead or useless plants, and to keep the land in its highest state of cultivation;

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leaving approximately $50,000 each year as a profit from a section of land that cost originally $5,000.

In the smaller tracts this same per cent of profit is maintained. The abaca stools can be purchased at $15 per thousand at any point on the islands. They are generally planted one thousand to the hectare, or four hundred to an acre. Many of the lesser plantations have made their owners rich and comfortable for life. This fiber, after it is taken from the plants, is measured by "piculs," selling in the open market at about ten dollars each, and a man's wealth is often reckoned by the number of "piculs" his plantation will produce.

Closely allied to the hemp of commerce is "maguey" and "sisal" hemp. This product alone has made Yucatan one of the richest States in the Republic of Mexico, and the total importation into the United States, yearly, amounts to over $16,000,000. There is no reason why this wealth of Mexico cannot be produced in the Philippines; for both plants can be readily and profitably grown on the islands. Great headway has already been made in this direction, and for out-and-out profit nothing save rubber can equal it. The Philippines' exports of maguey have increased from 875 tons in 1901 to 2,328 tons in 1906, and it is at present the fifth in importance of all the shipments.

The essential feature of the maguey industry, and that which recommends it to the Philippine planter, is its adaptability to the conditions prevailing there. It will grow on land where there is insufficient rainfall for abaca; the ideal soil being light loam, composed of leaf mold and decomposed limestone; but it will also grow in pure beach sand, like a cocoanut tree, and splendid specimens of maguey plants are met with on the coast of Mindoro and Tablas. The culture of the soil is unnecessary; before planting, the ground is cleared with the bolo; the seeds are set in, and the undergrowth cut down three times a year.

Maguey is propagated either from suckers or from the small buds found on the flower stalk. The first crop can be harvested three years after the planting; the yield being over 640 pounds to the acre, a value, at present quotations, of about $45. On account of its durability, the low cost of land on which it can be planted, and its ready demand in the markets of the world, it seems destined to be the ideal crop of the small planter. Manila has its hemp millionaires, and they are growing richer; but if a poor man can lease or otherwise acquire a beach, or a limestone ledge, and will plant a few acres of maguey, he has but to wait three or four years to be assured of an independent income from a staple requiring but the gathering.

To the intending settler, as a by-product, or for the larger planters who wish to go in for a share of the world's tapioca demands, the Philippines afford abundant opportunity. For some reason, probably the indifference of the natives or their former masters, the Federated Malay States have grasped the market, which has always been open to the Philippines, for this article, and have created an industry and an export amounting to $1,663,000 in 1904, and approximately $2,000,000 in 1907. No plant in all the category of tropical flora grows as spontaneously on the islands as tapioca. It can be found in every "barrio," surrounded by weeds, struggling for an existence, and it continues to live despite drought and neglect, proving that it is indigenous to the Philippines, and proving further that, with proper cultivation and care, it can be turned into one of the principal exports.

Here and there a planter has taken the tuber and planted it between rubber trees, or on its own acres, and is reaping the harvest and the pesos. A tapioca "mashery" is not a pleasant sight, for the tuber must be rotted to extract its flour, and without the aid of expensive machinery the small planter cannot produce the best grade and fancy-priced "flake" or "pearl;" but he can obtain a good enough quality for almost any market by the simple expedient of filling a hole or well with the tubers until they are completely submerged, and then leaving them until they have rotted, or can be mashed in the hand. This operation requires from four to seven days, according to the heat and the condition of the water. Afterwards they are drawn out and placed in a large vat

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and crushed to a pulp. The flour is sifted from the residue, placed in gunny-sacks, tied to sticks driven into the ground, and left to drain until it has hardened into cakes. They are then broken up and pulverized on cement floors, ready to ship to market.

The land available for tapioca production can be secured from the Government at two dollars per acre. It is an ideal inter-crop for any of the fibrous plants, and, with its recognized alimentary value and increasing use throughout the world, bids fair to attract considerable capital to Manila, or some other point on the islands, for the construction of mills and factories to place on the market "Manila-made" tapioca.

There are many men in Manila, gray-haired and observant, who believe that the ultimate destiny of the Philippines is to produce the major portion of the world's rubber and gutta percha, and they have based their deductions upon the experiments thus far carried out. The chief sources of rubber in the world to-day are as follows:

| | |
|---|---|
| South America..... | 60 per cent |
| Africa..... | 30 to 35 per cent |
| Asia..... | 3 per cent |

From July, 1905, to June, 1906, the total consumption was 62,578 tons, producing a wealth in the raw material of $175,000,000; a prize staggering enough for any people to compete for. If Asia has produced but three per cent, it is because Asia is awakening to the possibilities slowly. Nowhere are the conditions more ideal than in the Philippines for rubber estates. The land is cheap, and every point is close to the sea and to a market; while in Africa and South America the trees are often a thousand miles and more inland, hidden by dense forests and inaccessible jungles, necessitating month-long journeys to bring the rubber to the market, and materially increasing the cost of gathering.

To mention rubber in Manila is certain to bring forth the name of a Chinaman and his little experiment and its surprising results on one of the near-by islands of the Strait Settlements.

In the year 1896 Tan-Chay-Yan took over a tract of four thousand acres which nobody wanted, and commenced to plant rubber trees—two hundred to the acre. With Celestial nonchalance he then waited and watched for eight years, until a group of men came along, looked over the estate, and bought, the price being $500,000 in cash, and $666,665 in shares of the Bak'it Asaham Rubber Estate, as it is now called. This is one occurrence to tempt men to believe that the Philippines are in a way to secure some of the business.

In 1912 the rubber trees now planted on the islands, or in close vicinity, will produce ten per cent of the world's supply. From three per cent to ten per cent in five years is the gain of this zone—a straw that shows which way the wind blows, or the rubber flows.

More than thirty planters throughout the Moro Province of the Philippines have planted Para, Ceara, and Castillao rubber trees within the past three years. The growth of seedlings has been phenomenal, and these planters are rapidly extending the area devoted to rubber. The soil and climate in this the southern portion of the islands are far better adapted to rubber culture than is North Borneo; and trees planted there in a large estate ten years ago are to-day flowing with the best of rubber, bringing their owners $1.55 per kilo (two and one-fifth pounds).

In rubber culture, after the seedlings are planted, little or no attention is necessary in clearing the land, although some estates utilize the soil between the trees for an inter-crop, the best being tapioca. The trees are generally planted 160 to an acre, or fifteen to eighteen feet apart. The greater distance they are away from one another the longer they can be cultivated.

Para rubber trees give their first tapping at eight years after planting, and the flow is slightly under a pound per tree per year. As the tree ages considerably more is given forth. On some estates it runs up to three pounds or better, and as much as twelve pounds has been secured from one tree in the course of a year. Thirty-two trees in the Taiping Garden yielded one hundred and twenty-five pounds of dry rubber, or an average of more than three pounds per tree, in one year.

To many, seven to ten years is a long time to wait for interest on an investment;

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but once the rubber starts flowing, a few hundred acres in rubber places a man beyond the call of want. A hundred acres, as an illustration, allowing one hundred and sixty trees to the acre, will bring in an income of $16,000, or more, per year, depending on localities. Where else can man produce so much out of the earth? Little wonder, then, that planters in many parts of the islands are hastening to get their trees in. An ideal condition for a settler coming to the Philippines, and taking up land from the Government at about two dollars per acre, would be for him to set out his rubber seedlings, selling at Manila for four centavos each, and, while he waits for the harvest to flow, plant an inter-crop such as tapioca to meet current expenses.

The price of rubber in the markets of the world has doubled in the last ten years, and unless some genius invents a substitute, it is destined to reach still higher figures. The scattered trees of Africa and South America must give way to the cultivated ones of the East; or, in turn, these countries must cultivate their own estates. The United States is the principal user of rubber to-day, paying vast tribute to King Leopold and the South American rubber magnates; while in her own territory she has the soil to plant the trees and a climate ideal to bring forth their best results.

In 1902 Congress took up the question of the Philippine forest lands, and, after a complete investigation, passed a law so that they could not be sold, leased, or homesteaded, unless they prove more valuable for agriculture or other purposes. They may, however, be worked over by exclusive licenses, running for any term of years up to twenty, the extent of the territory thus granted depending upon the size of the plant to be installed. No charge is made for such a concession except one of "stumpage," varying from one to five dollars (gold) per thousand feet, board measure, taken from the land. This law is eminently fair, for it gives the small logger an opportunity to take out his timber without incurring the expense of a land tax.

There are no export duties on the timber in the log or on the manufactured product, and they are also admitted into the United States free of duty. The import duty on logging machinery and sawmills is five per cent *ad valorem* anywhere on the islands, and every inducement is being held out by the Government towards the rapid development of the forest land as well as towards mills to finish out the logs. The amount of timber used on the islands is well over 100,000,000 board feet per year, while China and Australia will prove a ready market for the surplus, those two countries importing 148,000,000 board feet of American pine each year.

Common Philippine timber, as good as American pine, can be laid down at tidewater as cheaply as it is done in the Puget Sound ports, the principal points of shipment at present to the Orient. This will do away with the high freight charges now added to the cost of Oriental importation, and for this reason it is expected that the Philippine product will gradually replace the American.

In Negros and Mindora the actual stand of timber on tracts investigated by the Government showed 10,000 to 32,000 board feet per acre. The lower slopes of Mount Silay, in northern Negros, are practically covered with merchantable timber. One section, including sixty-nine square miles, revealed a stand of 32,050 board feet per acre of timber over twenty inches in diameter. A railway is now being built to this district, and will offer a ready route to tide water. Much of the timber land is yet unexplored. The Agusan Valley, in Mindanao, contains over 4,000 square miles of virgin forest. The east coast of this same island is also heavily wooded and ideal for logging purposes.

Labor, the essential requisite for the lumber industry, is very cheap, the wages averaging fifty cents (gold) per day. The Filipinos are apt at handling machinery, and work satisfactorily when treated with consideration. Under the guidance of skilled American loggers they could be trained to get out timber and the finished product as cheaply as it is done in the great mills of Oregon and Washington. Many of the Philippine woods will float, and can be rafted through the quiet inland seas to Manila or across to the ports of China.

The entire voice of the people of Manila and the islands, and this means

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the native voice particularly, is calling for energetic planters and artisans to come and help open up the country. When we have really developed the Philippine Islands and handed them over to an independent Philippine people, we shall have accomplished the greatest and proudest task ever undertaken by a nation.

# KING ALFRED'S JEWEL[1]

## BY HENRY VAN DYKE

THE historical drama is one of the highest forms of literature. But it presents great difficulties, and is attended by serious dangers. Modern criticism has woefully reduced the splendor of many of our popular heroes. The accumulation of details and the evaporation of legends have made the field in which the dramatic imagination has to work at once more arid and more complicated. The creative artist is exposed to two perils. On the one hand, he may know too little of his material, and so fall into errors which give his work a fatal quality of ignorance. On the other hand, he may be overwhelmed by his material, and so fall into a meticulous pedantry which gives his work a fatal quality of somnolence. Both of these dangers have been successfully avoided by the author of "King Alfred's Jewel." It is a work which is based upon an ample study of the best modern authorities. It is also a work in which the author's imagination has kept its own initiative, and has made itself felt with vigor and with charm.

To call a great name of history and evoke a really human figure; to construct an episode which shall fit, without being forced, into the puzzle-map of past events; to show that human figure moving through the episode in such a way that his character is more fully and more clearly revealed—this is a threefold task of large import, and this is what the author of "King Alfred's Jewel" has done.

Of the two great heroes of England's early history—King Arthur and King Alfred—the former has hitherto been much the more attractive to the poet and the dramatist. The Arthurian legend, perhaps because it was more remote, more romantic, more visionary, became a favorite theme of literature in the age of chivalry. Out of the many romances in prose and verse which grew up around it Sir Thomas Malory wove his splendid fiction of the "Morte d'Arthur." Milton, casting about in his mind for the subject of an English epic, thought first of Arthur and his knights. Tennyson chose this half-mythical hero for the central figure of his "Idylls of the King." But Alfred, less charming to the poetic fancy, is really far more significant as a historic personage, far more truly the ideal representative of the spiritual forces and the practical aims which have made England. The German historian Leopold von Ranke calls him "one of the greatest figures in the world's history." Professor Plummer, his latest biographer, does not hesitate to compare him with Marcus Aurelius, King Louis IX, the royal saint of France, Charles the Great, and Edward I. of England. It is claimed for Alfred, not only that he was practically the founder of the English Kingdom, but that he was also the beginner of the English navy, the inventor of the system of shires, hundreds, and tithings, the father or the restorer of classical education, and at least one of the grandfathers of English law. Enthusiasts have carried their admiration for him so far as to picture him as a "kind of ninth-century incarnation of a combined school board and county council." Perhaps this very practical and modern significance of Alfred (at least in the extreme form in which it has been sometimes presented) has overshadowed, in some degree, the poetic interest of the man. But the author of

[1] King Alfred's Jewel. By the Author of "Mors et Victoria." The John Lane Company, New York.

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this new drama wisely passes by all these things to concentrate our attention upon the personality of "the high-souled Alfred," as the old Saxon historian called him. This man among men, hard fighter, indomitable leader, just and generous ruler, courteous and tender-hearted, patient in calamity, large-minded in prosperity, a lover of philosophy and poetry, simple in his faith and loyal in his love, is so distinctly and unmistakably the hero of the play that the plot leaves less impression upon the reader's mind than the figure of this great man who dominates it so entirely.

The story invented to connect the action is, indeed, not of the most convincing and inevitable type. In brief, it turns upon a mistake in regard to a certain marvel of the goldsmith's art ("Alfred's Jewel" at Oxford), which the king has secretly designed for a gift to his young queen, Elswitha. Her mind is poisoned by an envious and malicious maid-of-honor, Numanera, who persuades her that the jewel (as yet unfinished) is intended for a beautiful peasant girl, Elfreda, who saved the king's life when he was a fugitive from the Danes. *Hinc illæ lacrimæ.* The queen becomes intensely jealous, and attempts to destroy Elfreda by shutting her up in a dungeon to starve. The king in turn misunderstands some words of the queen, and supposes that she has broken her marriage vow. But all these confusions are finally cleared away; Elfreda is rescued in time, and the jewel finds its proper resting-place upon the queen's breast. There is nothing in the story that is not historically possible; indeed, in its distinctive point, the inherited fondness of Alfred for the jeweler's craft, it is entirely in accord with facts. But the great advantage of the plot is that it is placed at the crisis of Alfred's career, the period covering his defeat by the Danes at Chippenham and his subsequent victory over them at Aller, and that it gives an opportunity for him to express, in various circumstances, those sentiments of fortitude and magnanimity, and those noble views of manhood and kingship, which we know from his own writings that he entertained.

The character of the little Saxon maid, Elfreda, is very lightly touched and has an innocent charm. She gives the fugitive king a shelter in her woodland bower and promises to return in the morning.

"I rise at crow of cock, and cross the wood
To seek this open where I find the sky.
I love to watch the Sun come from his bed. . . .
The Mass-Priest said, I should be at my prayers—
But must one speak to pray? Methinks I pray
Without an *Ave* when I see the Sun."

Gurth, her father, and Dridda, her mother, are humorous folk. The courtiers and the soldiers play their parts effectively, and sometimes, as in the case of Cedric, with force. Elswitha has some speeches of passionate love and anger. But the main interest centers, where the author meant to place it, in the character of Alfred.

There are many fine passages of clear and fluent verse in which his courage, his mastery of men, his high way of thinking, are expressed. In his interview with a band of his scattered soldiers in the first act he reveals the secret by which he kept their loyalty and their confidence while he was in hiding from the Danes, and made them feel

"Our valiant King holds in his hand our cause,
And in his person holds our liberty:
He is incarnate England."

A little later, returning from his expedition in the disguise of a minstrel to the Danish camp, he enters a hall where a company of disaffected Saxons are debating whether they shall rejoin his standard or desert to the Danes, and wins them by telling his own story in the form of an ancient legend. Here is interwoven that noble passage from Alfred's translation of the *Consolationes* of Boethius, in which he describes his ideal kingdom:

"Now, no man, as thou knowest, can get play
For his emprise unless he hath fit tools.
A king's material and instruments
Of governance are a well-peopled land:
He must have men of prayer, and men of war,
And men of work."

But perhaps the best of all his speeches are those in which he expresses his hopes for the future of England. The first is his soliloquy after the great defeat of the heathen Danes and the baptism of their chief Guthrum:

"On some high pinnacle I seemed to stand;
Beneath my eyes a greater England spread;

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To the far East she stretched, where radiant
The splendid morning rises; to the West,
Where the great Sun in majesty goes down.
I saw a mighty race born of this land,
Speaking one language, worshiping one God,
Drawing their common sap of nourishment
From one great mother-vine; new branches grown
For separate climbing, but bound each to each
In strength of heritage and unity.
Great ships I saw, like shuttles back and forth
Weaving and interweaving a firm web
In friendly commerce for a common gain;
New order ruled, and just and righteous laws;
And all the sons and daughters of this race
Were clothed upon with Christ-beholding faith
As with white-shining garments. This I saw—
Was it a dream—or was it prophecy?
Caedman had visions—he was not a Saint—
The consecrated Bede tells many a tale
Of visions granted to the sons of men:
Perchance this was, like theirs, a Godspeech sent
To comfort me with promise of the goal
In my unequal fight with circumstance.
The war-tracked land,—burnt, harried, devastate;
The unschooled, ignorant people, seeing not:
The work which calls to me from dawn to eve;
Ofttimes o'erwhelm and dismay my soul.
I am like one who strives alone to fell
A giant forest in a storm-black night."

This has the genuine ring of Alfred's large thoughts, his deep and sometimes overwhelming feelings, as we know them from his own literary works. The second passage is no less in keeping with his character. He is replying to the appeal of Cedric urging him to use his recovered power for a war of conquest:

"What is done—is done!
And should again the dusky Raven dare
Upon our hearthstones its dark shadow cast,
Then will I fight again as I have fought.
But proud ambition's call I follow not,
Nor yield to lust of conquest or of fame.
A glorious fate for England I foresee,
But ere she meets it she must be remade.
A lawless people, restless and unlearned,
Surge through our border as the untamed surf
Surges perpetually upon the shore.
Swart and woe-ridden lies our fruitful land;
Fierce lust of gain-getting possesses it;
Heathen communication has corrupted it,
And senseless superstition holds the glass
To blinking eyes disordered by the past.
Naught bindeth a man's spirit to the dust
As ignorance: naught can so dower his soul
With deed of manumission—as to know
Poor England sits in moonless, starless night
Beside a fast-closed door, unschooled, untaught;
Men cannot read the words they say to God,
Nor read the words that God hath said to them;
And yet a little way beyond the door
Is Light—and Wisdom waiting with her torch.
Is it not better to teach men to think,
To feed them with the eternal Bread of Life,
Than it can be to lay them in the dust
Silent and stark?"

It may be doubtful whether the modern stage will admit a drama which contains such large and serious discourse as this, even though the action which lies between these longer speeches of Alfred and Elswitha is diversified, and offers opportunity for striking stage effects. But that the book succeeds in its main purpose, the vivid presentation of Alfred as a man, strong in passion, high in reason, great in soul, there can be no doubt. This was something that needed to be done, and by doing it in this fashion the author has earned both admiration and gratitude.

[Since Dr. van Dyke's article was written, and in connection with a second edition of "King Alfred's Jewel," the publishers announce the name of its author, Mrs. Spencer Trask. To this announcement is joined the statement that Mrs. Trask is also the author of the anonymous drama published a few years ago under the title "Mors et Victoria," a work which won high praise from many literary critics, and of which The Outlook spoke with appreciation. Our readers will also recall the fact that Mrs. Trask is the author of "The Little Town of Bethlehem," which has not only received praise as a work of literary art, but has been performed with marked success by the Ben Greet Players. An interesting news item in connection with "King Alfred's Jewel" is the statement that the managers of the great pageant at Bath, England, this summer, were so pleased with the anonymous drama that, through its publishers, they invited the author to contribute to the text written for the pageant an episode in honor of the American towns named Bath. Mrs. Trask has done this, and has also incorporated a Peace Hymn for both countries to be sung by the great chorus.—THE EDITORS.]

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# PUBLIC OPINION

POISONING BY BAD AIR

Having just ended a long lecturing trip across America from New York to San Francisco and back to Boston, and having been compelled to lecture in every variety of public building in cities all along the line, I could not help feeling that a great need still exists for attention being called to the condition of their ventilation.

If it is important that the Nation's food should be pure because the human bodies of its people are made of protoplasm, which depends for its healthy existence on proper metabolism, it is certainly equally important that that process should not be hindered by imperfect oxidation in a machine that is periodically poisoned with carbonic acid. We must remember that the real value of food is not gauged by how much gets into the stomach, but how much gets into the tissues through the medium of the blood, and also that the blood stream with its oxygen-carrying corpuscles deprived of that life essential, and instead clogged and half-dead with foul gases, simply refuses, from sheer incapacity, to do the work necessary to convert it into body tissues.

To rise from a modern dinner and go to sit in a crowded, ill-ventilated room, whether it be for recreation, instruction, or worship, most certainly is a much more serious matter than is generally believed. Much of the modern nervous instability, and probably no little crime, might be well avoided by better ventilation.

To rely on windows for ventilating purposes appears to be an absolute mistake. Only possibly under very favorable conditions, such as a hot day or a perfectly calm warm evening, can we consider these seriously as auxiliaries to a ventilating plant. Indeed, the best of all ventilation systems is dependent on the fact that the windows are entirely unable to be opened.

This is not because there is real danger of catching cold. In reality rhinitis, being due to a specific bacillus, is much less likely to be contracted when windows are open than when air is foul. In the Arctic, colds are seldom, if ever, contracted. After twenty-four hours on a floating ice-pan, wet to the skin, I personally never got a "cold in the nose" even; whereas I have had many from stuffy, crowded rooms. The reason windows are no good is because an audience feels a little cold, and, seeing an open window, closes it at once. The sight of it makes some people uncomfortable in body and soul. The fact is largely that our houses are almost all kept too hot, as are our carriages, and as evening dress is proverbially at a low limit, we are like sensitive plants, doomed to stifle and poison ourselves accordingly.

Again and again and again in buildings, with only the audience present that the space was designed to accommodate, my appeals to open windows have been flatly refused, as it would cause a draught to fall on the people near. I have been myself pouring with perspiration, with my throat dry and my voice almost reduced to a whisper, my brain dull and mind half narcotized, trying hard to do justice to my audience and subject. So much has this been the case that on one occasion I actually fell asleep standing up and trying to finish my lecture. Yet to the wretched lecturer there was no alternative on that occasion except to close right down, for the audience wouldn't allow doors or windows open. On another occasion no less than three people fainted and were carried out before the lecture was half finished. On another, in the midst of the address I was suddenly asked from the audience if I was a "real doctor." If so, would I mind at once coming down from the pulpit to attend to a lady in my audience who appeared to be seriously ill, but who on being carried into the fresh air immediately revived. On the other hand, there can be little doubt that a person half stupefied with foul air is much more likely to be submissive to the will of a speaker, and will offer less resistance in any direction in which he desires to sway them. An audience already half mesmerized by a lack of oxygen cannot possibly be as capable of gauging the logic of an argument as if their brain cells were acting at their highest capacity. Under certain circumstances one might readily imagine this would be an advantage to a speaker, *e.g.*, on some of the more recent religious cults. But it could never be for the greatest good of the greatest number. Thus, a man semi-intoxicated with alcohol, carbonic acid, or any other drug, might promise to reform more readily, to subscribe more generously, or to confess more truthfully; yet semi-asphyxiation is seldom purposely provided for as a direct handmaid to any desired result.

Public lectures and meetings are in these days one of the most important functions of civilized life. Religion could scarcely continue without them. Probably more people derive pleasure from public music, the drama, and entertainments in auditoriums than anywhere else, nor could modern legis-



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lation, or indeed social life anywhere, be possible without the gathering of crowds into closed spaces. Yet, judging simply by my own experience, either the problems of ventilation have not yet been satisfactorily solved or the falsest of economy has restricted the hands of the architects in this most important direction. The regular attendant of any kind of public meeting is almost always a bloodless person. Anæmia and religious devotion have been too long associated. Probably the anæmia of the chronic theater-goer and entertainment habitué must be partially attributed to other causes. For my experience of theaters has been that, owing to the large air space necessary for the changing of scenery immediately behind the curtain on the stage, the speaker at least, even when the screen is down, has a far better chance of excelling and doing justice to himself, his subject, and his audience than on the ordinary rostrum of an "auditorium." It is scarcely fair to expect brilliancy from a brain without oxygen. It certainly cannot be long maintained. The open-air theater, the open-air pulpit, and the open-air tribunal and their advantages were not unknown to the ancients. Whether they went into the physiological aspect of the question I can't say.

We are ourselves in the habit of treating almost every variety of patient in the open air. If you want a rheumatic to get well, a tubercular subject to recover, a pneumonia patient to have a chance, put them in the open air. A high resistance to destructive agencies is always best acquired in the open air.

In the legal cases we are called upon to settle, especially in the dispute question, where men's tempers are apt to run away with them and men are tempted to be careless whether they speak the truth and nothing but the truth before God or man, we invariably have the trial in the open air when possible; preferably on the deck of the vessel. For we believe that there will be more likelihood of getting at a right result quickly than in the stuffy confines of the dismal, half-dark, and therefore germ-laden precincts of restricted buildings. We find it literally "keeps their heads cool," and renders the soft answer easier to return. And as for our gatherings for the worship of God, we invariably select the open air whenever possible. The rocks or cliffs of our coast offer acoustic arrangements that cannot be excelled. There is a sense of one's own unimportance in the open air which insensibly affects every man, and this perhaps may not unreasonably be regarded as at least one testimonial to the excellently active condition of one's brain cells on those occasions. We find also that the everlasting rocks beneath us suggest our brevity of life and the resistless sea at our feet our physical impotence.

When it comes to the best methods for ventilation, I can leave that to experts in that invaluable department of public science, and I heartily wish that the State would make it its business to insist on every room used for public speaking being as free from the stigma of slow poisoning with foul air as it has seen fit to do in enforcing and drafting regulation for safety against fire. After all, it is only a question of in one case insisting on oxidation being sufficient; in the other of insisting that oxidation shall not be excessive. Death only follows more subtly and more slowly in the former case, and it is probably more to be really regretted for these very reasons.

The sudden change from an open-air life at sea to a long, continuous series of lectures has keenly emphasized in my mind the great need for better ventilation. The physical exhaustion after only five months' lecturing, the most severe I have ever experienced, was, in my opinion, almost entirely due to the immersion, night after night, in a sea of foul air, laden with poison, organic and inorganic. Immersions in salt water and a life that compels even ordinary conversation to be carried on under circumstances exacting to both brain and larynx are negligible dangers compared with those of many modern lecture halls in their demands on nerve energy and nerve stability.

WILFRED GRENFELL.

**THE PROTECTION OF CHILDREN**

I have noticed an editorial paragraph in your issue of June 10 entitled "A Protector of Children." While giving every credit to the Chicago Juvenile Court, and particularly to that able judge, the Hon. Julian W. Mack, I would ask that you kindly mention in The Outlook some facts in reference to the protection of children that are matters of history. The first step toward the Juvenile Court was taken in the State of New York in 1877, when a law was passed entitled "For the protection of children and to prevent and punish wrongs to children." In that law, Chapter 428, laws of 1877, a section reads as follows: "Any child under restraint or conviction actually or apparently under the age of sixteen years, shall not be placed in any prison or place of confinement, or in any court room, or in any vehicle for transportation in company with adults charged with or convicted of crime, except in the presence of the proper officials." Continuing on this line, a law was passed in 1884

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(Chapter 46 of the laws of 1884) which provided that when a person under the age of sixteen years was convicted of a crime, he or she might be placed in the charge of any suitable person or institution willing to receive him or her. This was really instituting a parole system.

Continuing this, the State of New York, in 1892, Chapter 217 of the laws of that year, passed an act which read as follows: "All cases involving the commitment or trial of children for any violation of the penal code, in any police court or court of special sessions, may be heard and determined by such court, at suitable times to be designated therefor by it, separate and apart from the trial of other criminal cases, of which session a separate docket and record shall be kept."

Massachusetts had already passed a law on this subject, but it had not been in operation, and referred only to the city of Boston. To the above different laws can be readily traced, I think, the establishment of the Juvenile Court and probation and parole systems. Chicago did establish a juvenile court in 1899, a few months after ex-Justice Murphy, of Buffalo, opened a separate room for a juvenile court in Buffalo, under the law of 1892. So had different police justices in the city of New York, particularly the Hon. Joseph M. Deuel, who endeavored to hold a Children's Court separate and apart in the building where he was holding court for adults.

About the same time other justices tried to separate the children, but this was not effective, and no separate court was established until the passage of the amendment to the Charter in 1902, which established the first Juvenile Court in a separate building, as before stated, in New York City. In 1903 the laws of 1902 were so amended as to make the holding of a Juvenile Court separate and apart from adults mandatory throughout the whole State.

This work has extended now almost throughout the world. A representative of the New York Society for the Prevention of Cruelty to Children within the last year has journeyed to Egypt, and from there through different countries on the Continent, and found that the children's work, and particularly the juvenile court and probation on the American plan, have been adopted generally throughout the different countries. Particularly so is this the case in England, where a codification or compilation of the different laws relating to children was passed, and took effect April 1, 1909, known as the Children's Bill, by which juvenile courts are established generally throughout that country, although there had been courts held in different localities by local ordinances for several years.

New York has again within the past year stepped to the front in securing from the Legislature a law, known as Chapter 478, laws of 1909, which is an amendment to section 2186 of the Penal Code, and which reads as follows: "The commission by a child under the age of sixteen years of any act or omission which if committed by an adult would be a crime, renders such child guilty of being a delinquent child, except where the crime would be punishable by death or life imprisonment. . . . Any child charged with being a delinquent child shall be dealt with in the same manner as now is or may hereafter be provided in the case of adults charged with crime except as specially provided heretofore in the case of children under the age of sixteen years."

Under this children from the first day of September, 1909, cannot be convicted of crime, but must be known as juvenile delinquents, and disposed of when convicted as the justice may think proper. This law was drafted by the Hon. Robert J. Wilkin, one of the justices of the Court of Special Sessions, Children's Part, Second Division, and formerly Superintendent of the Brooklyn Society for the Prevention of Cruelty to Children, and was ably advocated by the Hon. Charles F. Murphy. Many children will thus be placed upon probation or parole; and right here let me say that the New York Children's Court has no policemen as probation officers, but does have a number of women of the different faiths who act in this capacity very efficiently, entirely under the direction of the justice who may preside; and this should be the case in every court.

The probation or parole system should be entirely one within the control of the judiciary, and they should have the power to make the appointment of such officers, who are really the confidential servants of the Court. Through them it receives the reports and information, not only in relation to the children, but the children's home and environment.

E. FELLOWS JENKINS,
Secretary and Superintendent.
The New York Society for the Prevention of Cruelty to Children.

**EDUCATION IN BRITISH INDIA**

India is a large country. Its area is 1,560,160 square miles, or as big as the whole of Europe excepting only Russia. It is inhabited by 294,266,701 human beings, or one-fifth of the population of the whole world. This vast country is divided into many different provinces, each one of which has

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its own dialect, though all of them are descended from the Sanskrit language, which is the mother of all; and this great population is composed of many different races, which have many different religions and various creeds. For all these reasons, and as there is no education among the great majority of the people, it is said that India cannot have any idea of nationality at present, or even in the near future. That India is far advanced and prosperous under British rule, and that by the virtue of this power to-day people of that country are enjoying the blessedness of peace which they had never enjoyed during the reign of their former rulers, and the natives are now gradually getting a greater share in the government; that there cannot be expected anything further than this until the majority of the vast populace shall become educated; that the Government is trying its best to encourage these people for education by spending millions of rupees every year; that the object of the Government is to make the natives fitted for the management of the affairs of their country by themselves; and that at present the number of the educated people in India is 5.77 per cent of the whole population—these are things which have from time to time been shown in various papers by many authors, who claim that they have a good knowledge of the conditions of the country through living there for considerable time.

Here I don't think I will have room enough for the discussion of all those explanations, so I will only try to say something on the condition of education in that country.

I admit that until the majority of the people of India shall become educated, she cannot be expected to get anything further; and it is true also that there are only five per cent of the natives who are educated. But the question is, Why is it so? In this time which is the blooming season for all the nations of the world, why is India in this condition? Why is the vast majority of the populace illiterate? Why are only five per cent educated? Is it not a century and a half since British power has been in control over that country?

During the course of the last forty years Japan has seen ninety-five per cent of her people educated. In a period of forty-three years the Government of the United States of America could make fifty-three per cent of its negro population educated; and the same Government in about the same length of time could educate thirty-three per cent of its Red Indian population. Then why should the British Government, in a period of one hundred and fifty years, not make even twenty-five per cent of the whole population educated? Are the natives of India less intelligent than the Japanese, Red Indians, or Negroes? Or can these authors say that the natives of India do not like to have education?

No, I don't believe that they will have boldness enough to say so; and if they do, then I am here to say that I have greater authority to say something more definitely than they do, for I myself am an Indian, and I am from the Province of Bengal. I was born, brought up, and educated there. Thereafter I taught there for at least two years; and I served for some time in one of the Native States.

I traveled through many parts of the country. Being a native of that country, I could mix with my brother natives and could study them very well. It was a very easy thing for me, but it is always a very difficult thing for any foreigner, whoever he may be; and in a country where a caste system exists, where people of one class do not even touch the people of another, it is undoubtedly very difficult for any foreigner to expect to mix with the populace; and, moreover, these foreigners hardly go out of the European quarter. Therefore I can boldly say that they know very little of the true condition of the country and the real feeling of those poor people. I know how these people do feel for their illiteracy. And even if they preferred to be so, why does not the Government establish a system of compulsory education? Would it be impossible for the Government which has the paramount power all over the country? And if this power is really the well-wisher of these people, why has it not been done as yet? The most powerful and the most enlightened nation, which is very proud of its wisdom, has controlled a country for more than a century and a half. After so many years it could make only five per cent of its subjects educated, and with this unaccountable number it is loudly and proudly declaring that it has done a mighty good thing for India in the way of education, and that its only intention is to educate the natives and let them have their own country to be governed by themselves.

Does this amount of work which has been done by this mighty nation justify the truthfulness of its words?

And, lastly, in conclusion, I would like to ask these authors whether the British Government educated this five per cent, or whether they are naturally liable to have this education? This number belongs to the higher classes, so they are naturally liable to have education. The British Government has done very little for them. They were always and will be always educated. British

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rule has only taught them the English language, and even that English is not known by every one. It has only been learned by five per cent of the five per cent. Is this the greatest work of the greatest nation of the world?

J. GHOSH.

Brown University, Providence, Rhode Island.

AMERICAN AND ENGLISH BOYS

The reference to the remark of some one who said that profanity among English boys was less than among American boys suggests a side of the question which Dr. Stearns in his splendid article did not state. The age of the two nations; the culture, the lack of culture, which the centuries have given one and have denied the other may be an explanation of the point in question. The good manners of English boys are not the result of one generation of culture, but rather they are the interest of hundreds of years wherein the word gentleman has meant gentleness as well as manliness.

The American boy lives close to the frontier of barbarism in the realm of the gentle arts. Our Nation is performing as a healthy young nation should act, in that our success is great at barter and that our love of display is intense. Boys demand an audience in the same way as a young nation. The spirit of recklessness, the throwing aside of the methods of the older nations, shows in our business enterprises with their scandals of lawlessness which the four years just closed have brought to light. May not this same absence of poise, or this unevenness of growth in the State, be the greater expression of that which among our boys tends to profanity?

When Phillips Academy, Andover, and the other schools of our country have kept on their work in patience until their traditions are as old and as rich as the English schools, then we shall have freedom from this type of vulgarity which to-day is so to be lamented.

JOHN THOMSON DALLAS.

Waterbury, Connecticut.

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The Friendly Aid Society has a Fresh Air Farm forty-seven miles from New York at Greens Farms, Connecticut, on the Sound, and here we can take out eighty children at a time all summer when funds permit. We have fifteen acres, grove and hill, meadow and pasture, two orchards, and, best of all, a spring and a small pond. We give the children over one hundred quarts of milk a day, and build them up with a special view to withstanding the attack of the dread enemy—tuberculosis. Many of the children are anæmic and are in danger of an inroad of disease in winter, unless built up. They have salt bathing and everything, as much as possible, "like Grandma used to have." The boys "camp out" on the hay in the barn, or on blankets under the pine trees, and go barefoot, and eat under the big apple tree.

We take children of all ages and nationalities, girls and boys, mothers with little babies, and sometimes even old grandmothers, when the children cannot come without. The children stay two weeks each, and often the fathers come up to spend Sundays with them. These children are all frequenters of the Friendly Aid Settlement at 248 East Thirty-fourth Street, of which I am the secretary, and they are well known to that House.

As the families are able they are encouraged to pay a small sum toward their own expenses, and some little children save up all winter in the Penny Provident Savings, in order to be ready for this outing. But there is ever a large number where illness or death or unemployment has made the family absolutely helpless. It is for these that we appeal. Money is urgently needed to enable us to take care of all the little ones who come to us and to build them up in summer for the dangers of the coming winter.

EDITH KENDALL, Secretary.

14 Central Park West, New York City.

LEND A HAND

It has been the custom of our President, the Rev. Edward Everett Hale, for many years to appeal to the Outlook readers for contributions to send old men and men who need re-creating to the country for outings. He would have done so again this month had he remained with us.

The people who need the outings are still with us, and many of them are looking forward to the two weeks we would like to give them. The readers of The Outlook who have contributed in years past may be glad to be reminded of the opportunity to aid in summer outings. Checks may be made payable to the Lend a Hand Society and sent to that office, 1 Beacon Street, Boston.

M. C. WHITMAN,
Secretary Lend a Hand Society.

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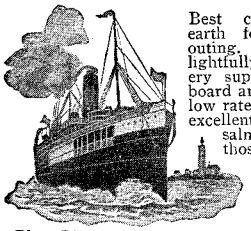

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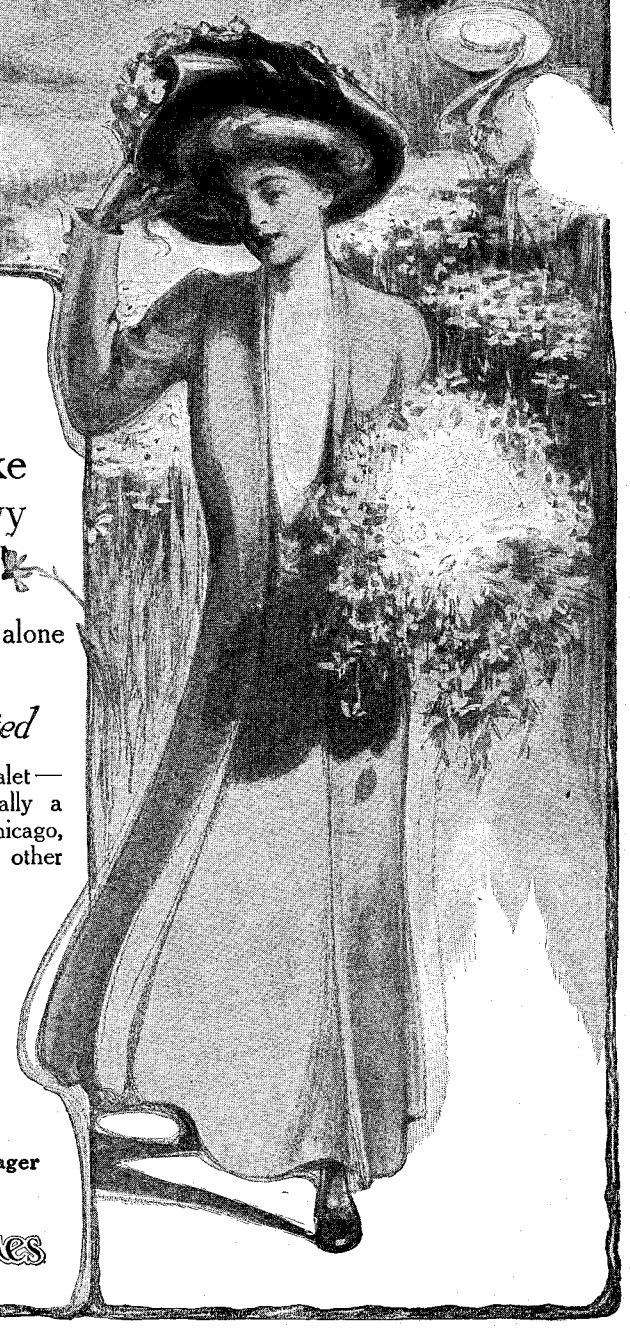

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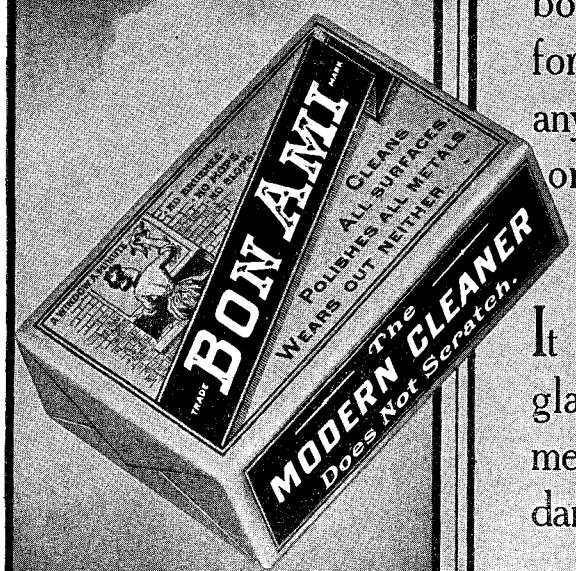


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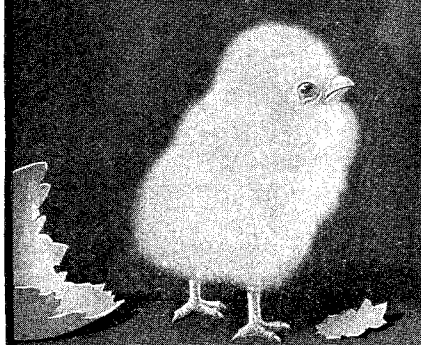

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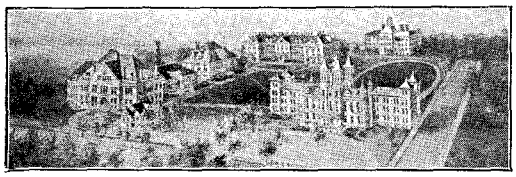

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